

JPRS 78786

19 August 1981

USSR Report

POLITICAL AND SOCIOLOGICAL AFFAIRS

No. 1161

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INTERNATIONAL

FOREIGN POLICIES OF AFRICAN STATES OF SOCIALIST ORIENTATION DESCRIBED

Moscow NARODY AZII I AFRIKI in Russian No 3, May-Jun 80 (signed to press 16 May 80)
pp 23-34

[Article by Vladimir Yakovlevich Katsman, candidate of historical sciences, research fellow at the USSR Academy of Sciences Institute of Africa and specialist in the African countries' sociopolitical development: "Main Features of the Foreign Policy of African States of a Socialist Orientation"]

[Text] The nature of the foreign policy of African states of a socialist orientation is determined by the action of a number of factors. It ensues from these states' particular position in the modern world, a position distinguished by great complexity. Of most essential significance in this respect are the constant increase in the international authority and influence of world socialism, the final liquidation of the colonial system and the weakening of the world capitalist system. At the same time their foreign policy is affected by the fact that the countries of a socialist orientation, like all the liberated countries, remain in the system of the world capitalist economy and are a part of the capitalist division of labor. It is also necessary to take account of the fact that imperialism is adapting to the changing situation on the continent and stepping up its neocolonialist policy: it is resorting to new forms of this policy and to compromises, whose purpose is to blunt antagonisms for the sake of the preservation of imperialism's positions.

Being a part of the world capitalist system, as unequal subordinate and exploited participants, and largely dependent on the imperialist powers, the liberated countries constitute within it, however, a distinctive grouping, antagonistic in relation to these powers, speaking and acting at cross purposes with the general direction of the development of the entire system.

In this respect the foreign policy of all countries of the zone of the national liberation movement has much that is common. This is manifested most clearly in the anti-imperialist and anticolonial thrust of the policy of their governments and leading parties. Many propositions of the foreign policy concepts are, like the foreign policy acts of the countries of a socialist orientation and the majority of other developing countries, identical. However, the international policy of the countries of a socialist orientation also has its specific features brought about by the action of domestic policy factors, primarily the aim of renunciation of the capitalist development path and the creation of the prerequisites for building a socialist society and the policy being pursued in these countries geared to

the liquidation or limitation of capitalist enterprise and the exploitation of the working people, the main means and tools of production and so forth. The African countries of a socialist orientation are waging a struggle against imperialism, colonialism, neocolonialism and racism consistently and uncompromisingly.

As a whole, the foreign policy of the African countries of a socialist orientation is coincident with domestic policy tasks and geared to realization of the ideas of national-democratic revolution and noncapitalist development programs. And although in foreign policy each country has its own national singularities conditioned by historical, geographical and other reasons, the policy of all of them is basically subordinate to an identical strategic goal: securing the most favorable international conditions for the successful implementation of a program of a socialist orientation.

The experience of the development of the African countries of a socialist orientation and the principles enshrined in party and state documents, which have repeatedly been expounded in statements of these countries' leading figures, testify to this.

Thus the MPLA-Labor Party Program records that the party, "in accordance with its traditions, will pursue a policy aimed at independence and nonalignment and the People's Republic of Angola's establishment of diplomatic relations with all countries, irrespective of their political and social system, based on the principles of respect for sovereignty and territorial integrity, nonaggression, mutual benefit and peaceful coexistence."¹ At the same time the program points out that the foreign policy of the People's Republic of Angola is geared to support for the national liberation movement and the struggle against imperialism, colonialism, neocolonialism and racism; it proclaims solidarity with the struggling peoples of Southern Africa and a readiness to participate actively in the struggle of the working people of the whole world for peace, freedom and social progress. The MPLA-Labor Party Program also envisages the pursuit of a policy of nonalignment and opposition to aggressive military blocs, demands the winding up of military bases on national territory and emphasizes the need for the stimulation of the movement for the establishment of a new international economic order. A most important goal of foreign policy is the strengthening of "friendship and mutual cooperation with the socialist community."²

A similarly progressive foreign policy is proclaimed in the state and party documents of other African countries of a socialist orientation. Article 20 of the constitution of the People's Republic of Mozambique proclaims: "The Peoples's Republic of Mozambique is struggling against man's exploitation of man and imperialism and colonialism and for the unity of the African peoples and states on the basis of respect for the dignity of these peoples and states and their rights to political, economic and social progress"; article 22 of the country's constitution says: "The People's Republic of Mozambique will establish and develop relations of friendship and cooperation with all democratic and progressive countries of the world."³

The "Program of the Ethiopian National-Democratic Revolution," which has been drawn up by the Provisional Military Administrative Council and which sets forth the revolution's main goals, emphasizes that Ethiopia's foreign policy will henceforward be based on the principles of nonalignment with international groupings of states, a struggle for peace, justice and states' equality, national independence,

national unity and noninterference in the internal affairs of other states. The program also contains a clause on the need for joint actions in the international arena with the fraternal countries of Africa, Asia and Latin America.⁴ The above clauses of the program have been developed in a number of speeches of Mengistu Haile Mariam, chairman of the Provisional Military Administrative Council, who stresses that revolutionary Ethiopia is struggling together with all the world's progressive forces "against imperialism, colonialism, neocolonialism and racism."⁵

Defining the foreign policy doctrine of Benin's People's Revolutionary Party, Mathieu Kerekou, president of the republic of Benin, observed that it provides for the development of "relations of friendship and cooperation with states, political parties and liberation movements which are waging an active struggle against colonialism, neocolonialism, racism and apartheid and for the triumph of peace and democracy worldwide."⁶

The resolution of the congress of Madagascar's Independence Congress Party (November 1978) classified as a basic principle of the foreign policy activity of the country's revolutionary forces repudiation of the intrigues of the anticommunists, solidarity with the peoples' anticapitalist struggle, the strengthening of proletarian internationalism and the settlement of conflicts by negotiation.⁷

A plenum of Algeria's National Liberation Front Central Committee held at the end of 1979 emphasized that the country would, as before, pursue a foreign policy line of struggle against neocolonialism, imperialism, racism and Zionism and that Algeria would strengthen relations of cooperation and friendship with all peoples, primarily the socialist and developing countries.⁸

The foreign policy doctrines of the governments and parties of Guinea, Congo, Tanzania and other African countries of a socialist orientation are, in principle, identical to those set forth above. They also are imbued with consistent anti-imperialism and a firm belief in the need for a rapprochement with the socialist world and testify to the aspiration of the governments of these countries to strengthen sovereignty and create an atmosphere promoting the further upsurge and development of the national liberation movement.

The countries of a socialist orientation make active use for speeches in defense of peace, for the prevention of wars and against imperialist diktat and hegemonism of the tribune of the United Nations and other international organizations and association and also various international congresses and other public forums. As a rule, this activity contributes to the rapprochement of the countries of a socialist orientation with the socialist world and the progressive forces of the entire planet. The importance of this unity is pointed out, for example, in "Decentralization"--the official document of the CCM Party and government of Tanzania. "In the United Nations and other international organizations," it emphasizes, "it is necessary to strengthen cooperation with all friendly countries and with the socialist and revolutionary countries of Asia, Africa and Latin America."⁹

In UN bodies and at General Assembly sessions the representatives of the Africa countries of a socialist orientation have voted, as a rule, together with the Soviet Union and the other socialist community countries, for peace on the most important,

cardinal issues. Thus at the UN General Assembly 28th Session in 1973 they supported the USSR's proposal of a 10-percent reduction in the military budgets of the permanent members of the Security Council and use of part of the resources thus saved for assistance to the developing countries. At the General Assembly 29th and 31st sessions in 1974 and 1976 the delegations of all the African countries of a socialist orientation voted together with the socialist states for the resolutions banning the influencing of the natural environment and climate for military and other hostile purposes and at the 30th session in 1975 for the resolution proposed by the Soviet Union on banning the development and production of new types and systems of mass destruction. We would also note their joint voting at the 29th, 30th and 31st sessions on the issue of realization of a declaration on the strengthening of international security and at the 30th and 31st sessions on the Near East situation; at the 31st session they were on the side of the USSR and the other socialist states during discussion of a draft resolution on the conclusion of a universal treaty on the nonuse of force in international relations and noninterference in states' internal affairs. Furthermore, at the subsequent, 32d, session the Soviet Union was joined as cosponsors of this resolution by Benin, Congo and Mozambique, and at the 33d session the Madagascar delegate emphasized particularly that his country supported the USSR's proposals as an important landmark on the path of "codification of the principle of the nonuse of force."¹⁰ In the first part of the UN General Assembly 31st Session (March-December 1976) the Benin delegation voted the same way as the USSR delegation on 57 resolutions out of 75, that of the Congo on 54 resolutions out of 81, of Tanzania on 77 out of 90, Algeria on 73 out of 90 and so forth.¹¹ A number of important proposals in defense of international detente and resolutions condemning its opponents was put forward jointly by the socialist countries and the states of a socialist orientation. Thus on 3 December 1973 the UN General Assembly First Committee passed by an absolute majority the resolution proposed by the USSR and a group of progressive African states "Conclusion of an International Convention on Strengthening the Security Guarantees of the Nonnuclear States". It approved the resolve of states of different regions of the world to preserve their territory free of nuclear weapons, including by way of the creation of nuclear-free zones.

The progressive foreign policy of the majority of African countries of a socialist orientation was displayed in their attitude toward the UN General Assembly's examination of the notorious "question of the situation in Afghanistan," which had been provoked by the United States and its allies and China.

Speaking in this connection, the Angolan permanent representative declared that the UN Charter and the standards of international law by no means prohibit a sovereign state from appealing to a friendly country for assistance. At the same time it has never been allowed to anyone to train and arm groups of armed counter-revolutionaries based abroad to be thrown onto the territory of a sovereign state for the purpose of performing acts of sabotage.¹² The permanent UN representatives of Ethiopia and Mozambique emphatically condemned the imperialist powers' interference in Afghanistan's internal affairs. The latter emphasized particularly that the hullabaloo surrounding the events in Afghanistan had been kicked up to divert the peoples' attention from the real problems existing in the world.¹³

The identity of the positions of the African countries of a socialist orientation and the socialist community states is also observed in other international organizations--UNESCO, the ILO, WHO and so forth. At a number of UNESCO General

Conference sessions the delegates of countries of a socialist orientation have been particularly active in support of proposals put forward by the USSR representative condemning colonialism; defending these proposals, at the UNESCO General Conference 15th Session (1967), for example, members of the Congolese, Guinean and Tanzanian delegations said that racism and colonialism violate "man's fundamental rights" and should be condemned by world public opinion.¹⁴ The active support of African countries of a socialist orientation contributed to the adoption of a positive resolution on this question.

An active and uncompromising position is occupied by the African countries of a socialist orientation in the nonaligned movement, as they defend its unity and its progressive nature against the attacks of imperialist agents and Chinese revisionists. At the Sixth Conference of Heads of State and Government of Nonaligned Countries in September 1979 in Havana the representatives of Benin, Ethiopia, Angola, Mozambique and other countries of a socialist orientation exerted efforts to preserve the anti-imperialist content of the movement and loyalty to the principles and slogans of struggle against the imperialist policy of the formation of aggressive military blocs and the creation of an international atmosphere contributing to successful socioeconomic, political and other transformations in the liberated countries as initially laid down by its founders. Addressing the conference, Ethiopian President Mengistu Haile Mariam called for a strengthening of the non-aligned countries' unity in the struggle for peace and security and social progress. He pointed to the need to strengthen solidarity with the peoples struggling against colonialism and racism and roundly condemned the actions of imperialism and its agents in South Africa and the Near East.¹⁵

The African countries of a socialist orientation are participating very actively in the expanding movement of the liberated countries for a change in the economic relations which have evolved between them and the developed countries. The governments of Algeria, Guinea, Tanzania and other countries resolutely advocate the establishment of equality in world trade, an increase in world prices for raw materials and the regulation of the prices of finished products. It was precisely these demands which were reflected in the struggle for a revision of the terms of the Lome Convention concluded in 1975 in Lome (Togo) by 46 African, Caribbean and Pacific countries (ACP) and the EEC. These demands of the developing countries, primarily the countries of a socialist orientation, forced the Western powers to agree to a second Lome conference in October 1979. This conference, which was attended by representatives of the EEC and 57 ACP states, concluded a new convention providing for a certain increase in aid to the ACP countries and stabilization of these countries' revenues from agricultural crop and mineral raw material exports.

The Algerian representative's speech at the UN General Assembly 33d Session, for example, testifies to the nature and thrust of the movement for a new international economic order of the countries of a socialist orientation. While fully aware of the weaknesses and contradictions whose causes largely stem from the colonial past, he said, "instead of making the necessary structural changes, the imperialist powers are evidently more concerned to find ways to overcome the consequences of the economic crisis which has affected them."¹⁶

The African countries of a socialist orientation display implacability toward the imperialist policy of instigating international conflicts. In the 1960's these

countries were in the vanguard of the movement of liberated states against American aggression in Vietnam. They were the first in Africa to break off diplomatic relations with Israel and support UN demands for granting the Palestinian people the right to create a national sovereign state.

The radical anti-imperialist and antiracist position which the countries of a socialist orientation adopt in the OAU is highly indicative. The entire history of this organization is convincing testimony to the vanguard role of the countries of a socialist orientation in the struggle for strict observance of the UN Charter, the curbing of separatism and the prevention of intra-African interstate conflicts. They have always decisively supported and continue to support the most radical and revolutionary forces of Africa's liberation movement, particularly Zimbabwe's Patriotic Front, Namibia's SWAPO and South Africa's African National Congress. The countries of a socialist orientation have participated in numerous international forums convened for the purpose of accelerating the liquidation of the centers of colonialism and racism in Southern Africa. Thus representatives of the majority of African countries of a socialist orientation participated in an international conference of solidarity with the struggle of the African and Arab peoples against imperialism and reaction held in September 1978 in Addis Ababa. The resolutions of this conference expressed complete solidarity with the struggle of the peoples of South Africa, Namibia, Zimbabwe and Palestine.

The political leaders of countries of a socialist orientation declare that liquidation of the colonial and racist regimes in Southern Africa is their most important political goal. Mozambique President Samora Machel emphasized the importance of Zimbabwe's liberation for the true independence of his country.¹⁷

It is important to note that the governments of the countries of a socialist orientation counterpose practical actions to the rhetoric of the high-sounding declarations of some political leaders of African countries concerning their solidarity with the Southern African liberation movement. During the armed struggle of the Patriotic Front of Zimbabwe and the SWAPO partisans camps for training the freedom-fighters, party centers and publishing houses, whence has come a great deal of material assistance to the liberation movements, have been set up primarily on the territory of the countries of a socialist orientation.

The African countries of a socialist orientation invariably oppose at all levels the imperialist forces supporting the South African racists and colonialists. The Angolan representative said at the UN General Assembly 33d Session: "How can we understand those who speak more than others about human rights and in practice, through their support for the racist and fascist Pretoria and Salisbury regimes, not only ensure the preservation of the criminal system of apartheid, which constitutes the most flagrant violation of human dignity, but attempt to put obstacles in the way of the struggle for the national liberation of Namibia, Zimbabwe and South Africa?"¹⁸ At this same session the Tanzanian representative observed that his country supports the unity of the Zimbabwe Patriotic Front: "We will do everything to consolidate its unity on the diplomatic front and on the front of armed struggle against the minority Smith regime."¹⁹ The events of 1979 and, particularly, the decisions of the Lusaka Commonwealth Conference and the London conference with the participation of the Zimbabwean revolutionary forces led to new realities in the Rhodesian situation and, primarily, to the official cessation of the armed struggle

of the fighters of the Patriotic Front and the holding of general elections in the country. The forces of colonialism and local reaction were forced to consent to concessions to the patriots under the pressure not only of the liberation movement itself but also the progressive forces of Africa and the whole world.

The states of a socialist orientation were the initiators of South Africa's expulsion from a number of international organizations, including the ILO, WHO and others, and the adoption of UN decisions on the boycott of Southern Rhodesia, the banning of arms exports to South Africa and the deprivation of South Africa's Namibia mandate. There was particular significance in the activity of the governments of Angola, Mozambique and Tanzania in the group of states which came to be called the "front-line states," which also included Zambia and Botswana. Having been the target of regular aggression by the armed forces of the neighboring reactionary states, these countries really are currently in the position of front-line territories, are subjected to the armed attacks of the racists and are experiencing certain difficulties and incurring certain losses for the sake of the final liquidation of colonialism on the African continent. We would note that all African countries of a socialist orientation entirely support the front-line states. Benin, Guinea, Tanzania and other countries constantly present categorical demands at various international and African conferences for a halt to the acts of aggression, which are bringing devastation and death to peaceful inhabitants, and a condemnation of the racists and strive for the adoption of effective measures to ensure the security and inviolability of the borders of Angola, Botswana, Mozambique and Zambia. For example (and it is easy to multiply such examples), a letter from Ethiopia's acting permanent UN representation ad interim of 8 March 1979 on behalf of a group of African states in the United Nations roundly condemned South Africa's armed aggression and piratical attacks against Angola.²⁰

The progressive nature of the foreign policy of the African countries of a socialist orientation is expressed in the attitude toward intra-African events. Thus at the time of a diversionary invasion of a band of mercenaries of the capital of Benin the government press of Guinea, Tanzania and Congo not only assailed the interference of Africa's conservative regimes in the internal affairs of the progressive states but also exposed the true culprit of this criminal act--imperialism and neocolonialism. The Tanzanian newspaper UHURU appealed, for example, to all African peoples for vigilance, emphasizing here that every country which had opted for a socialist perspective should remember the constant threat of plots and provocations on the part of the imperialist forces and their African puppets.²¹ The representatives of African countries of a socialist orientation participated most actively in the international conference on mercenaries held in Benin at the start of 1978. In their speeches the members of the delegations of Congo, Guinea, Angola and Benin emphatically protested the interference of the imperialist powers in the affairs of states which had taken the path of progress and genuine independence and sharply branded the practice of hiring mercenaries. The conferees called on the peoples of the world to step up their resistance to colonialism and expose the subversive actions of imperialism and its agents.

On each occasion the states of a socialist orientation stand on the side of the progressive forces at times of inter-African conflicts, which arise not only as a consequence of the contradictions which have been preserved since colonial times but also as a result of the imperialist powers' increasing interference. The

attitude toward Somalia's intervention in neighboring Ethiopia is an example. The majority of the leaders of the countries of a socialist orientation most emphatically condemned the aggressive chauvinist policy of M. Siad Barre's government and the Somali troops' unprovoked attack on Ethiopia. The governments of Guinea, Angola, Tanzania and other countries demanded observance in the Horn of Africa of the principles of territorial integrity and a renunciation of territorial claims, inviolability of borders and noninterference in one another's internal affairs. It was emphasized particularly that Somalia had violated the special OAU decision adopted at the Cairo conference of heads of state and government of African countries in 1964, which provided for the inviolability of the borders in existence at the time of the achievement of independence.

The governments of the People's Republic of Congo, Ethiopia, Mozambique and Angola also sharply condemned Ugandan troops' invasion of Tanzanian territory in November 1978. The Congolese newspaper MVEII observed that Uganda's acts of aggression were contributing in this situation to a weakening of the struggle of the "front-line states" for the liberation of the peoples of Southern Africa.²² The condemnation of the acts of aggression of the Idi Amin government, which essentially unleashed war with Tanzania, is largely explained by the fact that the governments of the countries of a socialist orientation looked benevolently on the support and assistance which Tanzania had rendered the anti-Amin insurgent detachments; the expulsion of I. Amin was greeted with satisfaction by all of progressive Africa.

The similarity of the social roots of the foreign policy of the countries of a socialist orientation and the common interests of the struggle against imperialism are contributing to the growing rapprochement of these countries and the stimulation of contacts between the states' leaders. Bilateral friendship and cooperation treaties and agreements were important steps on this path. For example, a friendship and cooperation treaty was signed at the start of 1978 between Angola and the republics of Guinea-Bissau and Cape Verde and in September 1978 between Angola and Mozambique. The treaties were accompanied by agreements on cooperation in the political, economic, social and cultural spheres. Agreements on commerce, industry, fishing and education were signed at a session of the intergovernmental Angolan-Mozambican Economic Cooperation Commission in September 1978.²³

Contacts between statesmen of the countries of a socialist orientation have acquired a regular character in recent years. Thus in July 1979 Angolan President A. Neto paid a friendly visit to Brazzaville; this visit contributed to the further strengthening of friendly relations between the two countries. In a joint communique A. Neto and D. Sassou-Nguesso, president of the People's Republic of Congo, emphatically condemned the acts of aggression of the racist South African regime against Angola and also the imperialists' support for the puppet regimes in Rhodesia and Namibia.²⁴ There was a meeting in June 1979 in Luanda of the heads of government of the five African states which were former Portuguese colonies--Angola, Mozambique, Guinea-Bissau, Cape Verde and Sao Tome and Principe. The meeting advocated the closer cooperation of the participants' economic policy, and the anti-imperialist nature of the socioeconomic transformations being undertaken in the above-mentioned countries was confirmed.²⁵

The African countries of a socialist orientation sharply condemned the creation of the "inter-African emergency forces". The decision to form such pro-imperialist

armed formations was made in May 1978 at the fifth Franco-African summit and supported by the most conservative African countries. The first act of the "emergency forces" was interference in the internal affairs of the republic of Zaire. Operating in conjunction with Belgian paratroopers, subunits of a number of African countries (Morocco, Gabon, Togo, Senegal, Egypt and the Central African Republic) suppressed a popular rebellion in Shaba Province in mid-1978 and continued to perform police functions there for a whole year.

This entire unseemly story gave rise to the angry protest of the world's progressive forces, including those of African countries of a socialist orientation. The governments of Angola, Tanzania and Benin condemned both the fact of the creation of the "inter-African emergency forces" and the interference in Zaire's affairs. At the 15th Session of the Assembly of OAU Heads of State and Government the presidents of Benin, Guinea, Madagascar and Mozambique declared that imperialism was stepping up its attempts to split African unity and suppress the popular movement against tyranny and oppression. Speaking at a meeting in Maputo in July 1978, S. Machel said that imperialism's creation of the "inter-African forces" testified to imperialism's continued attempts to destabilize the situation in African countries which had opted for the path of social progress and to incite conflict among peoples of the continent. The Congolese Labor Party Military Committee also observed that the "inter-African forces" represented "machinery of the destruction and destabilization of progressive African regimes and the suppression of democratic forces in Africa."²⁶ At a meeting of leaders of nonaligned countries in Belgrade the Tanzanian representative condemned the direct organizer of the armed intervention in Zaire--France.²⁷ In a speech at the UN General Assembly 33d Session the Guinea-Bissau foreign minister emphasized the endeavor of certain forces in Africa to make cooperation a subject of bargaining and to set up blocs. Such a policy, he observed, "can lead only to the emergence of rivalry and could jeopardize African unity."²⁸

The struggle of the countries of a socialist orientation for the preservation of African unity is accompanied by wide-ranging activity to prevent African countries' enlistment in imperialist blocs and foreign powers' creation of military bases on the continent. In particular, a number of East African countries has completely and actively supported the initiative concerning making the Indian Ocean a nuclear-free zone. Madagascar President D. Ratsiraka has repeatedly presented such proposals; this proposal is enshrined in the Mozambican Constitution as a principle of the "general and total disarmament of all states."²⁹ The leaders of Tanzania and the Seychelles have also subscribed to these demands.

The foreign policy of African countries of a socialist orientation is distinguished by complete independence of the policy of the former metropolis and purposefulness in defense of their national interests. Such a foreign policy has become possible in our time in connection with the weakening of the capitalist and imperialist world and the successes and achievements of the world socialist system. The socialist states, primarily the Soviet Union, act in the international arena as the true friends of the liberated countries and are contributing with their entire policy to the progress of the national liberation movement. A natural result of this is the rapprochement of the African countries of a socialist orientation with the socialist world. These countries' political leaders constantly emphasize that realization of the ideals of democracy, progress and patriotism are inconceivable without

the support of world socialism and without an alliance with it and that only joint actions with the socialist countries in the world arena can bring success in the struggle against imperialism and its agents and prevent the threat of the unleashing of local wars and a world war.

The Soviet-Angolan Statement of 8 October 1976 in connection with Angolan President A. Neto's visit to the USSR pointed out: "The development of friendly relations and all-around cooperation between the African developing states and the socialist countries is contributing to the strengthening of these states' independence and the creation of favorable conditions for the complete liberation of the African continent."³⁰ Mengistu Haile Mariam, chairman of the Ethiopian Provisional Military Administrative Council, spoke of the importance of and need for the closest alliance of the countries of a socialist orientation with the socialist world during his visit to the USSR in 1977. "In the class war...we need the full support not only of the world's socialist and progressive countries but also the forces struggling for freedom, justice and socialism. And in our struggle the great CPSU and the people and government of the Soviet Union and certain other countries are on our side."³¹ The Soviet-Malagasy communique in connection with the visit to the USSR of President Didier Ratsiraka observed that in the "situation currently taking shape on the African continent a particularly important part is being played by the stimulation of the efforts of Africa's progressive forces to consolidate the anti-imperialist and anticolonialist unity of the African countries and their interaction with their natural allies--the socialist community countries."³²

Internationalism is the basis of the relations of African countries of a socialist orientation with the socialist world. "We must confirm here," A. Neto said, speaking in July 1976 in Havana, "our loyalty to the principles of proletarian internationalism, thanks to which the possibility emerged of converting our blood ties and common history into the invincible force which brought freedom, independence and happiness to our people."³³

Pursuing a progressive foreign policy, the countries of a socialist orientation always have the possibility of relying on the Soviet Union as a loyal and disinterested ally. The world socialist system acts as the guarantor of development along the path of a socialist orientation and is at the same time rendering assistance to the countries which have opted for this path. This is creating the objectively favorable conditions for realization of the goals of the national-democratic revolution.

The experience of recent years proves with all clarity that the strengthening of the friendly relations of the African countries of a socialist orientation with the socialist world is contributing to their progress and at the same time that the weakening or rupture of these relations inevitably lead to a retreat from gains made hitherto--more, to a reorientation toward capitalism. The abrogation of the friendship and cooperation treaties with the Soviet Union by Egypt (March 1976) and Somalia (November 1977) led to a sharp deterioration of these countries' relations with the socialist community and subsequently to inevitable concessions to the pressure of the imperialist powers and a retreat from a progressive development course.

Yet the cooperation of Angola, Mozambique, Congo and other countries with the socialist forces has contributed to a further development of the revolution and strengthened these countries' positions in the world revolutionary process. The propositions of the FRELIMO Party made public on the eve of its third congress said: "The Mozambican revolution is an integral part of the world proletarian revolution. Internationalism is the principal and fundamental basis of our revolution.... At the international level we will struggle for the strengthening of the natural alliance which unites us with the worker and peasant parties and with the progressive and national liberation movement in the rest of the world and for the world democratic movement."³⁴ These positions were concretely expressed in the Mozambican Constitution, which records: "The People's Republic of Mozambique will strengthen and develop solidarity with the socialist countries, its natural allies, a solidarity forged in the struggle for national liberation."³⁵

The friendship and cooperation treaties concluded in recent years between the USSR and Angola (1976), Mozambique (1977) and Ethiopia (1978) were a practical embodiment of the alliance between African countries of a socialist orientation and the Soviet state. The preamble to the friendship and cooperation treaty between the USSR and Socialist Ethiopia emphasizes that the signing of this document was brought about by both parties; desire to make "their appropriate contribution to the development of peaceful relations between the states and fruitful international cooperation" and that the treaty is inspired by the ideals of "consistent struggle against imperialism and expansionism and also colonialism, racism and apartheid in all forms and manifestations."³⁶

The constant strengthening and development of the relations of African countries of a socialist orientation with the Soviet Union is being accompanied by the stabilization of relations with other socialist countries also, particularly Cuba, the GDR, the CSSR and so forth. At the same time the African countries of a socialist orientation are adopting a guarded attitude toward the foreign policy acts of the Chinese leadership, particularly toward Beijing's anti-Sovietism and its flirting with the imperialist powers. They reject the Chinese doctrine of the division of the world into three camps, which ignores the existence of countries of a socialist orientation. Sharp criticism from the leaders of Angola, Ethiopia, Madagascar and other countries has been caused by the PRC's policy in Africa and also by Chinese aggression against Vietnam. The PRC leaders, Mengistu Haile Mariam said, are undermining the revolutionary and liberation movement, contributing to the strengthening of the antipopular forces, encouraging the aggressive aspirations of the reactionary forces and "performing no less an antipopular role than imperialism."³⁷ A communique in connection with the visit of the vice president of the Socialist Republic of Vietnam to Ethiopia condemned Beijing's great-power expansionism and hegemonism and its complicity with imperialism and colonialism, which is aimed at undermining the national independence and sovereignty of progressive states.³⁸

In a letter to the PRC chairman Madagascar President D. Ratsiraka emphatically condemned the Chinese aggression against Vietnam, noting that "your actions are adding fuel to the fire of imperialism."³⁹ And the newspaper ETHIOPIAN HERALD wrote in April 1979 that the Chinese leadership's adventurist policy is creating a serious threat to peace and security not only in Southeast Asia but for all countries and peoples.⁴⁰ In October 1979 a plenum of the MPLA Central Committee-Labor Party held up to shame the Chinese authorities' military provocations against socialist Vietnam.⁴¹

Thus the Chinese leadership's clear retreat from internationalist positions is evoking increasingly growing condemnation on the part of the leaders of the African countries of a socialist orientation.

The entire experience of recent years testifies that the African countries of a socialist orientation are participating increasingly effectively in the struggle of progressive mankind for peace and the relaxation of international tension.

FOOTNOTES

1. "First Popular Movement for the Liberation of Angola (MPLA) Congress," Moscow, 1978, p 123.
2. Ibid., pp 123-124.
3. Constitution of the People's Republic of Mozambique," Moscow, 1977, pp 14-15.
4. THE ETHIOPIAN HERALD (Addis Ababa) 24 April 1976.
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6. AUJOURD'HUI L'AFRIQUE, Paris, Nos 14-15, 1979.
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16. Material of the UN General Assembly 33d Session, 12 October 1978. Doc. A/33/RU. 33, pp 96-106.
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18. Material of the UN General Assembly 33d Session, 6 October 1978. Doc. A/33/RU. 24, pp 7-12.
19. Ibid., 3 October 1978. Doc. A/33/RU. 17, pp 608.

20. UN General Assembly, Security Council, Distr. General A/34/112, S/13154, New York, 1979.
21. UHURU (Dar es Salaam) 11 March 1977.
22. MVETI (Brazzaville) 12 November 1978.
23. BIKI 28 September 1978.
24. PRAVDA 2 July 1979.
25. PRAVDA 11 June 1979.
26. PRAVDA 29 June 1979.
27. DAILY NEWS (Dar es Salaam) 28 July 1978.
28. Material of the UN General Assembly 33d Session, 4 October 1979. Doc. a/33/RU. 21, pp 86-88.
29. Constitution of the People's Republic of Mozambique, p 15.
30. "Visit to the Soviet Union of a Party-Government Delegation of the People's Republic of Angola," Moscow, 1976, p 39.
31. PRAVDA 5 April 1977.
32. PRAVDA 5 July 1978.
33. GRANMA 26 July 1976.
34. THE AFRICAN COMMUNIST No 69, 1977, p 121.
35. Constitution of the People's Republic of Mozambique, p 15.
36. PRAVDA 21 November 1978.
37. Visit of Mengistu Haile Mariam to the Soviet Union, Moscow, 1978.
38. IZVESTIYA 31 October 1978.
39. L'UNITA 23 March 1979.
40. THE ETHIOPIAN HERALD 16 April 1979.
41. PRAVDA 14 October 1979.

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CSO: 1807/130

INTERNATIONAL

NEW ALL-UNION ASSOCIATION OF ORIENTALISTS FORMED

Ulaanbaatar NOVOSTI MONGOLII in Russian 28 Apr 81 p 4

[Text] In today's conditions the importance of scientific study of the East grows continuously. This is caused, first of all, by the collapse of the imperialist colonial system, the increasingly active participation of the peoples of the East in the world, historical process and in the revolutionary transformation of the world. In this connection, the meaning of contemporary political, social-economic and cultural processes in countries of the East, of means and prospects of their development acquires great scientific and practical significance.

For successfully fulfilling the tasks standing before oriental studies it is necessary to increase coordination of scientific research, to raise the quality of training cadres, to expand creative ties of scientists, in the first place, of socialist countries. To promote the resolution of these tasks a new public organization has been called for--the All-Union Association of Orientalists (VAV), which was created in the USSR.

Representatives of all principal centers of Soviet oriental studies were present at the association's constituent assembly. Ye. M. Primakov, director of the USSR Academy of Sciences' Oriental Studies Institute, delivered a speech on the association's character and tasks. A proposition for creating a lecture hall of orientalists in Moscow and Leningrad and a specialized book fund was put forth. The assembly adopted the Association's Statutes and elected a VAV Presidium and its working organs.

An important event has occurred in the history of Soviet oriental studies, which will undoubtedly strengthen and raise its international authority, give a new impetus to the growth of the complex of oriental studies disciplines, including of course, Mongolian studies. Representatives of one of the oldest branches of Soviet oriental science outlined in their speeches at the constituent assembly the impressive picture of the growth of Mongolian studies in Moscow, Leningrad, Buryat, Kalmykia, Irkutsk and Novosibirsk. Collectives of Mongolian studies that formed there have one common trait--constantly growing cooperation with Mongolian colleagues. Soviet Mongol specialists, having become members of VAV, will be able to enhance their work and cooperation with Mongolian scientists at a higher stage.

CSO: 1807/143

REGIONAL

KAZAKH EDITORIAL URGES LINKING PAY TO PRODUCTIVITY

Alma Ata KAZAKHSTANSKAYA PRAVDA in Russian 23 Jun 81 p 1

[Text] The highest aim of economic strategy outlined by the 26th CPSU Congress is steady raising of the well-being of the Soviet people. The basic source for satisfying the material and cultural requirements of the working people is payment for work. In the Kazakh SSR the salaries of workers and employees increased by 13.5 percent during the past 5-year period, and the wages of kolkhozniks by 19 percent. Payments and benefits from public consumption funds increased by nearly 29 percent. Altogether nearly 8.3 billion rubles were spent to raise the standard of living of the republic's population during the 10th 5-year plan, more than in any preceding 5-year period.

The social development program in the 11th 5-year plan envisages further growth of real per capita income, wages of workers and employees, income of kolkhozniks, payments and benefits from public funds. The growth of material welfare of the Soviet people is a result of consistent putting into practice of the party's economic policy, a result of selfless labor of the working class, kolkhoz peasantry, intelligentsia. The more productive our labor, the greater opportunities are at the disposal of the Soviet society for satisfying the growing material and cultural requirements of the workers.

"The important thing, comrades, is in how much and how we produce, how we regard labor--the main source of our national wealth"--comrade L. I. Brezhnev says. "I think, there is no need to prove, that it is possible to consume, to use only that which has been produced, which has been created by hands and intelligence of man. The standard of living of the Soviet people is in their own hands. Today we live the way we worked yesterday, tomorrow we will live the way we work today."

This is why the 26th CPSU Congress again stressed the necessity of constantly linking wages to the final results obtained, striving for utmost efficiency with least expenditures of labor, material, financial and other resources.

The 5-month plan for labor productivity has been overfulfilled by the industry of the republic. Unfortunately, we still have cases when labor productivity lags behind the growth of wages, when poorly regulated norm setting allows some people to work in a slipshod manner, without proper effort. The tasks for increasing labor productivity in the 5 months of the current year have not been fulfilled, for example, by the industry of Uralskaya Oblast. And it is no mere chance that the growth of wages outstrips the growth of labor productivity at some enterprises in the oblast.

Similar facts have also been observed in other oblasts. At the recently held plenum of the Vostochno-Kazakhstanskiy obkom supervisors of some large construction organizations who allowed an outstripping growth of wages this year were subjected to just criticism. It has been noted that Zyryanovsk and Leninogorsk gorkoms and Ulbinskiy, Oktyabrskiy and Shemonaikhinskiy raykoms have been insufficiently concerned with the question of raising labor productivity.

The questions of improving wages are of exceptionally important significance. The 26th CPSU Congress pointed out that the sphere of distribution has been and remains a subject of the party's special attention. The task consists in that at every enterprise, in every sovkhoz and kolkhoz, in every organization all conditions are created so that more material wealth is received by the one who strives for best results, who brings more benefit. To be concerned for the welfare of the working people does not mean to be "kind uncles" to all workers regardless of their contribution to social production. Wages must be earned everywhere, every worker must feel his direct dependence on his contribution to the production successes of the entire collective.

Supervisors of enterprises, departments, ministries and their economic services must insure optimum proportions between the growth of labor productivity and wages, proportions defined by the basic directions of the country's economic and social development. In this respect extensive work must be done by the ministries of power, nonferrous metallurgy, food industry, fish industry and rural construction of the Kazakh SSR. In their systems the rate of growth of average monthly wages of industrial personnel directly engaged in production outstrips the rate of growth of labor productivity.

What causes such an abnormal situation? First of all, because the wages are often linked not to labor productivity but to the amount of time worked, skill and certain other factors. All sorts of wage leveling factors, instances of extra charging to wages just for reporting to work but not for real results, payment of undeserved bonuses--all of this also has an extremely harmful effect on production matters.

One of the urgent tasks of ministries and departments, supervisors of enterprises and institutions is general introduction of scientifically based labor norms. It cannot be considered as normal when increased piece-rate estimates are used or when experimental-statistical norms are groundlessly used as guidance. And the damage that is caused to the economy as a result of multihour idling, working on all kind of alterations, write-ups!

Regulation of norm setting and wages is also an acute problem in agriculture. In Guryevskaya Oblast, for example, the sovkhozes "Suyundukskiy" and "Balkudukskiy," "Guryevskiy" and "Tendyskiy" are in similar conditions. But the norms established for machine operators engaged in fodder procurement and cultivation of vegetable, melon and fodder crops are different. Excesses in wages are permitted in some kolkhozes in Dzhambulskaya, Semipalatinskaya and Vostochno-Kazakhstanskaya Oblasts which holds back the growth of social production efficiency, hinders fulfillment of plans.

The party devotes great attention to raising the economic incentive. The incentive system must be aimed at achieving the highest final results, it must take into account more fully the results of competition and promote the output of excellent production, saving of resources.

It is the duty and responsibility of the captains of industry to broadly introduce progressive forms of organization of labor and wages for it. Lately the role of team labor organization has risen in all sectors of the economy.

The problems of improving wages, correct and flexible use of moral and economic stimulation of participants in socialist competition must be subjects of constant concern of party organizations. Strengthening of planning, financial and labor discipline should be placed under party control.

On the initiative of leading collectives in the republic a broad socialist competition has developed for fulfilling the plans for 1981 and the 5-year period as a whole ahead of time. Improvement of wages is an indispensable condition for the intensification of the entire social production and raising of our welfare.

9817

CSO: 1800/566

REGIONAL

KAZAKH TRADE UNION PLENUM ON MOTOR TRANSPORT WORK CONDITIONS

Alma Ata KAZAKHSTANSKAYA PRAVDA in Russian 14 Jul 81 p 3

[Text] On 13 July a plenum of the Kazakh Trade Union Council met in Alma Ata to discuss the work of economic agencies and trade union organizations at enterprises of the republic Ministry of Motor Transport in concluding and carrying out collective agreements on methods of improving the working and living conditions of the working public in line with 26th CPSU Congress requirements. Speeches were presented by Kazakh SSR Minister of Motor Transport V. K. Kadyrbayev and Chairman G. V. Dosobayev of the republic trade union committee of motor transport and highway personnel.

This year motor transport enterprises and organizations have concluded more than 500 collective agreements, which are helping to energize collectives, direct their efforts to heighten the efficiency and improve the quality of work and mobilize new reserves. More than 300 comprehensive mechanized technical service lines are operating, as well as around 900 specialized stations for lubrication, the installation and removal of tires and the replacement and maintenance of parts and vehicles and diagnostic stations. The volume of self-funded housing construction has grown, the network of worker cafeterias and personal facilities has been broadened, freight and passenger traffic has been expanded and plans are being carried out successfully.

At the same time, it was noted that workers and employees, the trade union aktiv and creative worker associations are not being given enough encouragement to participate in the negotiation and drafting of agreements in some motor transport organizations and enterprises. This is not always preceded by a thorough analysis of the state of local affairs, some agreements are too general in nature and the control over the performance of mutual obligations is unsatisfactory. Problems connected with the improvement of working and living conditions are still not being solved adequately in many collectives. Trade union councils and committees are not making full use of their extensive authority.

Chairman T. A. Ashimbayev of the Kazakh SSR Trade Union Council spoke at the plenum.

Measures were planned to eliminate shortcomings and heighten the activity of economic agencies and trade union organizations in the improvement of the working and living conditions of collectives and in the management of the socialist competition for the successful fulfillment of plans and commitments for this year and the 11th Five-Year Plan as a whole.

Chief L. G. Zhukov of the CPKa Central Committee Transport and Communications Department attended the plenum.

REGIONAL

LOW CAPITAL INVESTMENT RETURN ON GEORGIAN AGRICULTURE

Tbilisi ZARYA VOSTOKA in Russian 3 Jul 81 p 1

[Article: Agricultural Production Capital"]

[Text] During the next few years Georgia must raise certain of its essential indicators of economic development—such was the task set for the republic's workers by the General Secretary of the CPSU Central Committee, Chairman of the Presidium of the Supreme Soviet, Comrade L. I. Brezhnev during his attendance at the festivities in Tbilisi. And the real course for carrying out this most important task, as was noted at the 3rd Plenum of the Central Committee of the Communist Party of Georgia, was set by the recently adopted decree of the CPSU Central Committee, "On the Course of the Fulfillment of the Decrees of the CPSU Central Committee in the USSR Council of Ministers Pertaining to the Activity of the Party Organization and Further Development of the National Economy of the Georgian SSR."

The further upsurge of the republic's economy requires increased intensiveness of its agriculture. In recent years, as was noted at the 26th Congress of the Communist Party of Georgia, a certain amount of success has been achieved in increasing the economic effectiveness of agricultural production, reducing the production costs of certain agricultural products, reducing the number of farms that are operating at a loss, increasing profitability, improving the wages of the kolkhoz and sovkhoz workers, and so forth. For the first time in the past 20 years there has been an increase in the output-capital ratio. And this is very gratifying since 1.6 billion rubles' worth of capital investments were allotted for the development of our agriculture under the Tenth Five-Year Plan alone. This is 6 percent more than under the Ninth Five-Year Plan. During this period agriculture has received almost 16,000 tractors, 1,000 combines, 12,000 trucks and so forth.

Under the Eleventh Five-Year Plan 1.95 billion rubles' worth of capital investments are being allotted for the development of the republic's agriculture, 350 million rubles more than under the Tenth Five-Year Plan, and the question of their efficient utilization and the achievement of the maximum return is the main one for the republic agricultural workers, agricultural specialists and local party, soviet and economic agencies. The urgency of the problem of increasing the output-capital ratio in agriculture is especially emphasized by a circumstance of no little importance: in terms of this indicator we lag behind both the all-union level and the indicators of individual union republics. Thus in 1979 the return per 100 rubles of fixed production capital for agricultural purposes in the country was 48 rubles, in

Azerbaijan SSR it was 78 rubles, the Moldavian SSR--55 rubles, and in Georgia --only 43 rubles.

Practice shows that further growth of agricultural production is closely related to constant improvement in its organization and an efficient ratio between fixed and circulating capital. The direction of intensification which saves on capital largely determines the efficiency of public production. And we have significant unutilized possibilities here. While in 1980 the kolkhozes of the republic as a whole produced 62 rubles' worth of gross output per 100 rubles' worth of fixed capital for agricultural purposes, on the kolkhozes of Gal'skiy Rayon, for example, this indicator was 75 rubles and in Khelvachurskiy and Tsiteltskaroy'skiy rayons--64 rubles.

The differences in the output-capital ratios are even more significant for individual farms. This is caused to an important degree by the existing differences in the specialization of the kolkhozes and sovkhoses and the ensuing difference in capital availability, the structure of the gross and commercial output and its value. Let us take concrete examples. The kolkhozes of Vanskiy Rayon obtained 60 rubles' worth of products for every 100 rubles of fixed capital for agricultural purposes, while the kolkhozes of Borzhom'skiy received only 32 rubles. The reason for this is that the kolkhozes of Vanskiy Rayon specialized in the production of grapes while the Borzhom'skiy specialized in the production of animal husbandry products, and animal husbandry products are a more capital-intensive agricultural product. Therefore intensive utilization of fixed capital in animal husbandry is determined to a significant degree by the general economic effect of the activity of the kolkhozes and sovkhoses.

The maximum effect from the utilization of this capital is achieved in places where the combination of the most important constituent elements of the branch is economically correct: animal husbandry facilities and equipment, the number of head of animals and feed production, zooveterinary service and other services. It is also of primary importance to concentrate capital investments in order to strengthen the feed base--radical improvement of meadows and pastures, a higher level of mechanization in feed production, and the development of the mixed feed industry. There are especially large reserves in the assimilation of animal husbandry complexes. To bring all of them up to their planned capacity is a task of primary importance. Much is being done in this area at the Sartichal'skiy animal husbandry complex. To comprehensively study the experience that has been acquired by the collective and to make it common property--herein lies the primary duty of management and specialists and of all workers of the Gruzkhivprom association. How to achieve a good result, and where and what to do in order to bring others up to the level of the leaders--this is the immediate concern of local party and trade union organizations and executives.

One of the reasons for the low level of economic effectiveness of the utilization of fixed capital in the republic's agriculture is their structure's small proportion of production (repair shops, primary processing facilities and so forth) and nonproduction (buildings and structures for cultural and personal purposes) fixed capital for nonagricultural purposes. For example, in 1979 the proportion of fixed capital for nonagricultural purposes in the republic's agriculture was 1.6 percent, while for the country as a whole it was 4.2 percent. Capital for nonproduction

purposes amounted to 7.5 and 16.1 percent, respectively. And although this category of capital does not participate directly in the production of agricultural products, a shortage of it has a significant effect on the level of the utilization of land, labor resources and especially fixed capital for agricultural purposes. Therefore it is quite necessary to increase its proportion in the structure of fixed capital and to improve its utilization significantly.

The decisions of the 3rd Plenum of the Central Committee of the Communist Party of Georgia envisioned an all-around increase in the efficiency of public production, and success will depend largely upon how energetically and skillfully we use fixed capital in rural areas. It is precisely on this basis that we can create the prerequisites for successful implementation of the tasks set by the 26th CPSU Congress.

11772

CSO: 1800/560

REGIONAL

LAGGING CONSTRUCTION HINDERS GEORGIAN PROFESSIONAL TRAINING

Tbilisi ZARYA VOSTOKA in Russian 2 Jul 81 p 1

[Article: "Construction of Vocational and Technical Schools"]

[Text] In carrying out the difficult tasks for the country's economic and social developments that were earmarked by the 26th CPSU Congress for the Eleventh Five-Year Plan and for the period up to 1990, the party assigns an important role to further improvement of the system of vocational and technical education and training of skilled young workers.

The system of vocational and technical education in Georgia is developing under the constant attention of the republic party organization. As was noted at the 26th congress of the republic communist party, the past decade has been a period of formation and establishment of this system in which its authority and prestige has increased. More than 135,000 young workers were trained in vocational and technical schools of republic during the years of the Tenth Five-Year Plan. During the past years Georgia was the first republic in the country to provide a complete secondary education for youths studying in all vocational and technical schools. The level of occupational training of graduates of vocational and technical schools is steadily rising.

But there are also unsolved problems in this important matter. The rates of development of vocational and technical schools still do not meet the high requirements that the party places on the training of skilled personnel for the national economy. One of the main reasons for this is the poor material and technical base for vocational and technical schools. And there is also an explanation for this: from year to year the republic fails to assimilate the funds that the state allots for the construction of these facilities.

The situation at the construction sites for vocational and technical education is extremely unfavorable. Under the Tenth Five-Year Plan, for example, the difference between the planned amount of money and the actual amount spent on construction and installation work at these facilities in the republic as a whole exceeded 12 million rubles, and the construction program was fulfilled by only 74 percent. The blame for this lies with the contracting organizations of the Georgian SSR ministries of construction and rural construction. The ministry of construction lost control of the course of the construction of vocational and technical schools and let things proceed at random: during the past years this ministry has failed to

assimilate more than 4.5 million rubles for construction sites for vocational and technical education. The difference between the actual amount assimilated and that intended by the five-year plan is even more appreciable in contracting organizations of the republic Ministry of Agriculture.

Nor is there reason to speak of changes for the better in the construction of facilities for vocational and technical education this year either. Again, the plans for the assimilation of capital investments are not met from month to month. Since the beginning of the year the assignment for construction and installation work has been fulfilled by little more than half. The startup of technical school No. 90 in Kobuleti has been postponed for several years in a row now, and the construction workers of trust No. 7 of the Ministry of Construction, as usual, are not hastening to concentrate the necessary forces on this facility. This same trust fulfilled the five-month assignment for construction of the vocational and technical school for the miners in Tkilbuli by only 5 percent. In general the construction workers of trust No. 9 of the Ministry of Construction are not working on the construction of vocational and technical school No. 14 in Surami. Trust No. 13 regularly fails to carry out the assignments for construction at the Tbilisi industrial-pedagogical tekhnikum. Work is proceeding intolerably slowly at many other construction sites of the republic's Ministry of Rural Construction--in Kareli, Khidistavi, Gali, Tskhakaya, Tskhinvali and Tetri-Tskaro.

One can give more examples like this. And each of them shows that the construction organizations of the republic consider the construction of facilities for vocational and technical education to be insignificant, secondary facilities. This attitude must be eradicated and eradicated decisively. Staffs of the branch, local party committees and ispolkoms of soviets of peoples' deputies must hold the managers of contracting organizations more strictly responsible. It is necessary to arrange the matter in such a way that each construction worker feels personally responsible for the fulfillment of assignments that have been set for facilities for vocational and technical education and for each construction organization to know ahead of time that failures to meet the schedules will cause them to be held strictly responsible. This is not the case so far: trusts of the Ministry of Construction and the Ministry of Rural Construction always hide behind relatively favorable thick years for the fulfillment of assignments as a whole. And managers of construction subdivisions get away with this.

The ispolkoms of local soviets do not hold a firm position in this matter either. And in such rayons as, say, Tskhakayevskiy, Tetriskaroyskiy, Kapskiy, Gal'skiy and several others, the ispolkoms of the rayon soviets have generally assumed the position of outside observers with respect to the construction of facilities for vocational and technical education. Many party committees are also not providing strong leadership in the construction of vocational and technical schools.

The situation is complicated considerably by delays in deliveries to the construction sites of the necessary special materials, equipment and supplies. This is a direct result of the sluggishness of the industries and departments that are clients for vocational and technical educational facilities. To take steady control over providing everything necessary for vocational and technical schools that are under construction and to hold workers guilty of failure to meet delivery schedules

strictly responsible--party organizations of ministries and departments who are clients should see this to be their duty.

There is not much time left to correct the situation and eliminate the arrears that have accumulated since the beginning of the year--after all, the majority of vocational and technical schools that are being constructed today are to go into operation by 1 September. In order to meet the deadline, and this is precisely the task set for construction organizations of the republic, it is necessary to take concrete, effective measures for improving the organization of construction work and to concentrate the necessary forces on startup projects for vocational and technical education.

At the 26th CPSU Congress Comrade L. I. Brezhnev, speaking about construction, emphasized the importance of precisely these issues--accelerating the rates of construction of facilities, concentrating efforts on the most rapid completion and startup of those facilities which can open up bottlenecks. The 3rd plenum of the Central Committee of the Communist Party of Georgia pointed out good organization as a decisive condition for improving the state of affairs in the republic's capital construction, having considered the tasks of the republic party organization in light of the instructions of Leonid Il'ich Brezhnev which were presented in his speech at the festivities in Tbilisi.

All efforts of specialists and labor collectives of construction organizations of the republic that are engaged in the construction of facilities for vocational and technical education should be concentrating on solving these problems. The system of vocational and technical education has an important future and it is necessary to lay a good foundation for it today.

11772

CSO: 1800/560

REGIONAL

UZBEK SSR MINISTER OF COMMUNICATIONS INTERVIEWED

Tashkent PRAVDA VOSTOKA in Russian 27 May 81 p 3

[Interview with T. M. Tokhtayev, Uzbek SSR Minister of Communications, by S. Yezhkov, PRAVDA VOSTOKA correspondent; date and place not specified]

[Text] Modern man is a reading man. He needs information about the life of the country and the whole world. He receives it from newspapers, journals, radio and television broadcasts. Do we succeed in learning about the news in good time, talking with other telephone customers, congratulating relatives, close friends living far away on festive occasions, or sending them packages? To a large extent, this depends on the communications workers. PRAVDA VOSTOKA correspondent S. Yezhkov met with Uzbek SSR Minister of Communications T. M. Tokhtayev and requested him to answer certain questions.

[Question] Timur Maksudovich, I don't think that I am mistaken in saying that at present the most widespread form of communications is the telephone. As a rule, enterprises and organizations do not complain about its operation, but there are still a great many claims against telephone communications from city-dwellers.

[Answer] I am well aware of that. Unfortunately, demands always outstrip potentials, although it cannot be said that we have accomplished too little in this direction. During the 10th Five-Year Plan 53 telephone exchanges were put into operation in Tashkent, Nukus, Bukhara, Samarkand, Dzhizak, Andizhan, Navoi, Urgench, and Gulistan. The number of subscribers increased by 215,500 and now amounts to 565,700 in this republic. We have attempted to give top priority to satisfying the needs of the veterans of the Great Patriotic War and the families of those who perished. Telephones have been installed in 16,500 of their apartments.

[Question] And still this is not enough.

[Answer] It is not enough. And it is precisely for that reason that the present five-year plan has outlined the further development of the telephone network. In the very near future it will encompass 300,000 subscribers, and the pay-telephone network will be increased by a factor of 2.5. Technical services to subscribers will be organized in all oblast cities. We plan to install the latest equipment in the newly built ATS's [automatic telephone exchanges]. Plans have been made to completely replace overhead communications lines with underground ones.

[Question] Timur Maksudovich, even the most up-to-date equipment does not ensure uninterrupted telephone operation. What is being done to improve service to the population?

[Answer] Our goal is to create at all communications complexes automated repair offices which would allow us with the aid of computers to receive requests for repairs, check out the operation of the telephones, draw up job authorizations for the installers to eliminate the damages and ensure an automatic response to the requesters. There has been some modest experience here: such a repair office is in operation in the Chilanzarsk communications complex in Tashkent.

[Question] Since you have mentioned Tashkent, I would like to find out what automatic telephone exchanges are planned for this city during the 11th Five-Year Plan.

[Answer] During this five-year plan 14 automatic telephone exchanges will be built in Uzbekistan's capital, and a number of existing ones will be expanded. This year five will be put into operation, and two will be expanded. The inhabitants of the Kirovskiy, Sergeliyskiy, and Khamzinskiy Rayons, as well as the residents of the Karakamysh residential block, will receive telephones. Over the total five years the municipal telephone network will be increased by 150,000 subscribers.

[Question] The editors receive many letters from workers with the request for a telephone to be installed in an apartment. Why are the directors of the GTS [Municipal Telephone Network] not always themselves capable of resolving these problems?

[Answer] We are not capable of satisfying all the requests of the population which lives in the historically formed sections of the city. Here, as a rule, the telephone lines are fully loaded. But in the new residential microrayons the Soviets of People's Deputies allow the turnover of apartment houses, and sometimes of entire quarters without telephones being installed inside the house or inside the apartments themselves. Let me add that at the present time in Tashkent there are 1800 apartment houses without telephones, and throughout the republic as a whole there are 3,500 such apartment houses.

[Question] Please tell us about the operation of the postal communications department; what problems do you have to cope with here?

[Answer] Let me begin with some figures. Every year the communications enterprises of this republic process and deliver 1.7 billion copies of periodicals, 472 million letters, more than 12 million packages and money orders, 20 million pensions, and 120,000 telegrams. During the 10th Five-Year Plan 557 new communications departments were opened in the republic, and of these 390 were in rural areas. The volumes are quite considerable, and we must constantly improve delivery service. Now being introduced on a broad scale are motorized delivery of periodicals and the mechanized processing of incoming correspondence.

[Question] All this must obviously require quite a bit of equipment and constant supervision.

[Answer] Certainly. Printed materials are hauled and delivered by 22 line airplanes and 1,060 trucks. Problems of the on-time delivery of periodicals and correspondence are at the center of our attention.

[Question] And, nevertheless, there are instances of correspondence being delivered late.

[Answer] Yes, there are. Let me cite a recent one. Because of a lack of proper supervision by the chief of the Tashkent Municipal Production and Technical Administration of Postal Communications, G. Nazardzhanov, and the chief of Communications Department No. 15 of the republic's capital, V. Katkova, the staff of this communications department was not up to its full complement; labor and production discipline was being violated here, and, as a result, correspondence was not being processed and delivered to addressees on schedule. This problem was examined, the guilty parties were punished, and at the present time the situation has been normalized. At the republic's postal communications enterprises there is an acute shortage of mail carriers, although their number does exceed 11,000. Young people are rather unwilling to go into this type of work, and many who are hired are dismissed within a brief period of time. The reasons for the high turnover rate of personnel include lack of the necessary housing stock, dissatisfaction with the work schedule, and low wages for quite substantial physical tasks. These problems have been inadequately resolved in practice, although decisions regarding them have been adopted by the republic's government.

[Question] Difficulties are difficulties, but the mail should be delivered on time. What depends on the Ministry, and what is being done already?

[Answer] We will continue to develop the network of postal departments, especially in rural areas, and to expand the motorized method of delivering correspondence. Plans are to introduce ASU [Automatic Control System] of delivery in this republic; this will allow us to implement monitoring controls over the arrival of periodicals at the communications departments and adopt operational decisions to deliver them to the addressees on time. Furthermore, during the present five-year plan we have decided to organize containerized transport of periodical printed materials from the publishing house of the CPUz Central Committee to the oblast centers.

[Question] One last question, Timur Maksudovich. It pertains to the transmission of television broadcasts. Readers are inquiring what will change when the new television tower in Tashkent is put into operation.

[Answer] With the introduction into operation of the television tower now under construction the population of Tashkent and the surrounding regions within a radius of 70--90 kilometers will have the opportunity of receiving five television programs [channels].

2384

C30: 1800/505

REGIONAL

CONFERENCE ON CHILDREN'S BOOKS DISCUSSED

Tashkent PRAVDA VOSTOKA in Russian 12 May 81 p 3

[Article by R. Safarov, first deputy chairman of the Uzbek SSR Goskomizdat: "In the Name of Noble Ideals"]

[Text] In the Accountability Report of the CPSU Central Committee to the 26th Party Congress Comrade L. I. Brezhnev emphasized the following: "The fact that the spiritual life of Soviet society is becoming more and more diverse and rich is the indisputable merit of our literature and art."

In their publishing policy the CPSU and the Soviet government proceed from the position that literature is an extremely important element in a person's moral indoctrination.

In all periods of time people have been disturbed by the question of how to raise their children. To teach children what is good, friendship, respect for work, to rear them with examples to be worthy heirs and successors of the glorious revolutionary and labor traditions--there is no task more important or honorable for all those who are connected with the upbringing of the coming generation.

In solving this problem an important role is assigned to literature for children, for it stands at the cradle of the formation of a person, his individuality. Hence, the particularly high requirements for children's books. Addressed to Soviet kids, they must bear a spiritual charge, inculcate the principles of humanism and a high moral sense.

Also successfully serving these goals is the children's literature of Uzbekistan; at its sources stood Khamza, Khamid Alimdzhani, Aybek, Gafur Gulyam. During the years of the Soviet regime the children's literature of Uzbekistan has been enriched by the works of Kuddus Mukhammadli, Kudrat Khikmat, Sultan Dzheury, Pulat Mumin, Il'yas Muslim, Khakim Nazir, Mirkarim Asim, Khabib Pulatov.

By truthfully, reliably, and entertainingly portraying the happy life of Soviet kids, depicting the tragic scenes of the pre-Revolutionary past, and creating memorable figures of the leaders of the Revolution, the heroes of the Civil War and the Great Patriotic War, of persons who have made profound marks in the history of the Uzbek nation, literature for children and young people has played a significant role in rearing the rising generation, forming civic-mindedness, patriotism, and internationalism.

Productively working alongside of the acknowledged masters of the artistic word in the children's literature of Uzbekistan is a large contingent of young literary men whose works have gained the love and recognition of a wide readership. Suffice it to mention the names of Khudayberda Tukhtabayev, Aman Matchan, Latif Makhmudov, Farkhad Musadzhanov, Akildzhan Khusanov, Raim Farkhadi, and others.

The best works of Uzbek children's literature are characterized by a striving toward an organic combination of a profound ideology and a high artistic mastery. Such, for example, is the splendid story by Gafur Gulyam, entitled "The Naughty Child," which has been translated into many languages of our fraternal republics as well as those of foreign countries. Such are the sharply-plotted stories by Khudayberda Tukhtabayev, "Horseback on the Yellow Marvel" and "The End of the Yellow Marvel," which have been published several times in our country and translated into several European languages. Such are the aphoristic and formally perfect, profoundly cognitive verses of Kuddus Mukhammedi and Il'yas Muslim, which enjoy unwavering success among Soviet kids.

Today in Uzbekistan a yearly average of 90 titles of children's books are published with a circulation of 5 million copies in the Uzbek, Russian, Kara-Kalpak, and Tatar languages.

Uzbekistan's young readers have the opportunity to read in their own native language the works of Pushkin, Lermontov, Tolstoy, Korolenko, Uspenskiy, Mayakovskiy, Mikhailov, Chukovskiy, Barto, Nosov, as well as the best works of foreign authors such as Andersen, the Brothers Grimm, Perrault, Moritz, Yarunkov, and many others.

The best children's books with the trademarks of the publishing houses "Yesh gvardiya," "Ukituvchi," and imeni Gafur Gulyam have been awarded the diplomas of many inter-republican and All-Union competitions. They have been shown with success at the Moscow International and other fairs in our country and abroad.

Today, however, we cannot close our eyes to the fact that in this matter in our republic far from everything is favorable.

Every year we obtain a considerable number of books in our country's fraternal republics. And this process will continue to increase in the future. At the Third Moscow International Book Fair, which opens in September of the present year, children's books will be purchased which have been put out by foreign publishing houses, and agreements will be concluded to supply them in the future.

But it is incorrect to consider that such a way can substantially satisfy the precipitously growing demand of the young readership, particularly in view of the fact that the shortage of children's books in Uzbekistan is becoming more and more tangible with each passing year.

There are many reasons for this. They include the high natural growth rate of the population, the considerable influx of workers and specialists to the construction projects and industrial enterprises of the Uzbek SSR from the other fraternal republics, and the quite significant fact that for the overwhelming majority of the Uzbek population Russian has long been a second language; enormous attention is devoted to its study in schools, secondary schools, and institutions of higher learning.

Until recently in planning the publication of children's literature insufficient study of reader demand was made, and there was an undervaluation of the importance and the role of children's books in the education of children and young people.

Moreover, it is a steady, noble, and beneficial task of the republic's book publishers to create an Uzbek children's Leniniana, a thoroughly thought-out, targeted, systematic issuance of printed publications with a broad age span, indoctrinating the rising generation, based on the example of the life and revolutionary activity of V. I. Lenin and his comrades-in-arms. Of course, this topic has always been a principal one in Uzbekistan's children's publishing, but now, after the 26th CPSU Congress, the republic's publishers are paying particular attention to the publication of books preparing the younger generation for active and conscious participation in the struggle for the triumph of the immortal Leninist cause; they are seeking out and finding new forms for providing children's access to Lenin's ideas and to the moral figure of the leader.

Children's books should be pedagogical, carry a precisely expressed thought, a moral, and pursue a specific goal. From kindergarten, from the schoolbench on, books should teach children refined behavior, good manners, good relations with other people, and a high-principled conduct in everyday life. All this, of course, must not just lie on the surface but be presented in a multi-faceted, well-thought-out, highly artistic form, tactfully and unobtrusively.

Nevertheless, we must not forget about the main function of children's books--to convey knowledge to young readers, as precisely and intelligibly as possible, in a language accessible to them setting forth information about the world around them and about everything occurring in it.

Publishers are confronted with a difficult task to carry out in the current five-year plan and in the future--to expand the output of children's informational publications, original as well as translated. It is high time to give serious thought, in conjunction with the Ministry of Education and the Academy of Pedagogical Sciences to creating a fundamental Uzbek Children's Encyclopedia.

Colorful little play books, puzzle books, cross-section-type design books, "color-it-yourself" books--the list of books for the youngest readers could go on endlessly, for a child's imagination is inexhaustible, and to develop it, directing it along the correct channel, is the sacred obligation and noble duty of writers, artists, and book publishers.

In this connection practical solutions are required for the questions of training and educating artists, literary illustrators, and technical editors, specializing in publications for children. Particular demands must be made on this category of editorial workers: here it is not enough just to be a good specialist, to possess a professional mastery of erudition; they need a profound knowledge of child psychology, the know-how to make the language of literary and artistic images understandable and accessible for children's thoughts and perceptions.

All this sharply poses the problem of creating a specialized children's publishing house in Uzbekistan.

Every person likes to see his own child become intelligent, industrious, noble, and good. But goodness and nobility also include patriotism and genuine internationalism. Children's literature is called upon to serve these goals.

REGIONAL

UKRAINIAN TRADE UNIONS REMISS IN PROTECTING COAL MINERS' WELFARE

Kiev RADYANS'KA UKRAYINA in Ukrainian 14 Mar 81 p 2

[Article by F. Sderzhikov, chairman of the Donetskaya Oblast Trade Union Council: "Under Trade Union Oversight"]

[Text] An extensive socioeconomic program of further improving working and living conditions for our working people is being carried out in this country. Every year hundreds of millions of rubles are spent for this purpose.

The resolutions of the 26th CPSU Congress stress the growing importance of trade unions at the stage of mature socialism as schools of administration, schools business management, and schools of communism. They are called upon to make their worthy contribution to implementation of the five-year plan, more extensively to involve the workers in production management, in solving diverse economic and social problems, and to instill in them a proprietary attitude toward production, to increase the effectiveness of socialist competition, and to keep continuous watch on conditions of labor, daily life, rest and recreation.

The trade unions, guided by party agencies, keep constant watch on these matters. In our oblast alone their ranks contain 90,000 volunteer inspectors, whose work is guided by industrial safety commissions in the shop, and trade union technical inspection units attached to the factory-plant committees total 188 persons.

A "Health Five-Year Plan" was drawn up in this oblast at the initiative of the work forces at the Zhdanov Metallurgical Plant imeni Il'ich, the Novokramatorskiy Machine Building Plant imeni V. I. Lenin, and the Kholodnaya Balka Mine Administration.

Each year the measures specified by this program would be incorporated in the production plans of enterprises, collective agreements and socialist competition. They were amazingly effective. Many enterprises were literally transformed. Suffice it to say that just the total floor area of hygiene and worker services facilities at the enterprises in this oblast increased by 600,000 square meters. The incidence of occupational diseases declined by 40 percent.

The experience in long-range planning of the "Health Five-Year Plan" ratified by the All-Union Central Trade Union Council made it possible to proceed with drafting an all-encompassing comprehensive plan of improvement of industrial safety conditions and health and hygiene measures for the five-year plan. We were greatly assisted

in drafting this plan by methods recommendations by Gosplan and the State Committee for Labor and Social Problems.

The main feature of these plans was the fact that all questions pertaining to improving production efficiency and product quality were planned and resolved together with the questions and problems of industrial safety.

No less important is the fact that all health improvement measures were incorporated as a component part of the production plans of enterprises and associations. Economic and trade union agencies ratify them by a joint decision, and they thus become documents which are binding on those who are responsible for industrial safety conditions. Implementation of these measures is examined when totaling up production performance and is taken into account in determining socialist competition winners.

In drafting comprehensive plans the oblast trade union council, oblast and territorial committees, as well as economic agencies pay particular attention to industrial facilities which still contain hazardous working conditions, strenuous manual operations, and which are inadequately combating dust and fumes in the air.

Not only technical inspectors have been enlisted in this work, but also authorized physicians, members of trade union commissions on industrial safety and improvement of housing, domestic services and social conditions, and numerous activists. Doctor-engineer teams have been established at most enterprises, which do not limit their activities to recording various violations and issuing instructions, but which involve themselves directly in creating better working conditions in the shops and sections.

Work has been made easier for more than 100,000 coal miners as a result of this approach.

At many mines of the Donetskugol', Makeyevugol' and Torezantratsit associations, thanks to comprehensive plans, not only have the coal mining processes been mechanized, favorable health and hygiene conditions been created, and personal services improved in an exemplary manner, but also modern preventive medicine-sanatoria have been built, and emotional stress assistance facilities are being built, in which a miner can relieve nervous-psychological stresses.

Everybody at the Donetsk Coking By-Product Plant imeni Kirov is well aware of the fact that no valuable suggestion applying to matters of industrial safety is ignored. Upon visiting the plant's shops and grounds, one simply cannot believe that this is a high-production coking by-product plant -- the emphasis here is on good working conditions, clean air, and pleasant, attractive work stations. All this has become possible thanks to the extensive innovative search on the part of engineers and rank-and-file workers. It is not surprising that the plant has been awarded the title "Enterprise of High Production Standards."

Not all trade unions and economic organizations, however, are fully utilizing the opportunities offered by comprehensive plans.

At the Avdeyevka Coking By-Product Plant, construction of the batteries of coke ovens was broken down into two stages. The second stage included everything which applied to auxiliary production: repair services, facilities designated for industrial safety and environmental protection. As a result, after four new batteries came on-line, working conditions did not improve. Moreover, in a number of sections the air became more polluted with dust and fumes. Unfortunately appropriate conclusions were not drawn at the republic Ministry of Ferrous Metallurgy. The story was repeated during construction of the ninth battery.

One still encounters instances where new enterprises are put into operation without employee service facilities and dining rooms, and management accepts this situation. Such a state of affairs is intolerable.

It is intolerable when design institutes and organizations, in seeking imagined economy, artificially understate the number of workers. As a result, after a facility is brought on-stream it is necessary to increase the work force and to overload worker service facilities. Dongiproshakht, for example, planned a work force of 3032 for the Mine imeni Stakhanov. In actual fact the mine required a force of 6500 miners.

Miners have a great deal of work to do in order to bring temperatures down to normal in the deep mines. According to forecasts, the number of such mines will be steadily increasing. Unfortunately the UkSSR Ministry of Coal Industry does not attach proper importance to this problem.

For various reasons stationary refrigeration units are not being installed at the Trudivs'ka Mine and at the Zhovtneve Mine Administration of the Donetskugol' Association. Construction of these facilities has fallen behind schedule at the Mine imeni Zasyad'ko of that same association, at the Chervonny Profintern Mine of the Ordzhonikidzeugol' Association, etc.

The workers of this oblast are currently stepping up competition for ahead-of-schedule implementation of the resolutions of the 26th CPSU Congress and the draft targets for the 11th Five-Year Plan. Trade union organizations are seeking to ensure that the most favorable working conditions are created for competition participants.

3024

CSO: 1811/39

REGIONAL

SUBVERSIVE ACTIVITY OF UNIAE CHURCH, UKRAINIAN DISSIDENTS CONDEMNED

Kiev RADYANS'KA UKRAYINA in Ukrainian 24, 26 Mar 81

[Article in two parts by Klym Dymtruk: "Under the Guise of Religion"]

[24 Mar 81 p 4]

[Text] We are living in conditions of a complex international struggle. "For the West," stated Comrade L. I. Brezhnev in the Central Committee Report to the 26th CPSU Congress, "it is not limited to a struggle of ideas. The West is employing an entire system of devices aimed at undermining the socialist world, at eroding it away." Standing at the right flank of the enemies of peace and progress are the Ukrainian bourgeois nationalists and votaries of the remnants of the Uniate (Greek Catholic) Church, who have found refuge in the back alleys of the imperialist powers.

In December of last year and January of this year the pages of bourgeois-nationalist newspapers published under the protection of imperialist reaction in the West, once again carried an appeal by the 80-year-old Cardinal Yosyf Slipyy and other senior members of the clergy -- fragments of the Uniate Church residing abroad, who now are calling themselves the Ukrainian Catholic Church (UKTs). The matter in question is decisive rejection by religious believers and the entire Ukrainian people of the remnants of the church union, the hierarchy (church leaders) of which dedicated themselves over a period of 350 years to exploitation of the working people of the Western Ukrainian lands by the landowners, capitalists and wealthy peasants, by faith and truth, serving the Vatican, the Austro-Hungarian monarchy, the Polish Szlachta and, during the Great Patriotic War, branded themselves as miserable lackeys of Hitler's occupation forces and at all times marched shoulder to shoulder with the antipopular Ukrainian nationalists.

As regards Cardinal Slipyy, as we know, in the 1930's he was head of the L'vov Ecclesiastical Academy, and subsequently, appointed by the Vatican to the office of bishop and coadjutor (assistant with the right of succession) of the Uniate Metropolitan Andrey Sheptyts'kyy, during the three years of fascist occupation served the Nazi SD, sang the praises of Hitler, and demanded that religious believers submit to the fascist invaders. Praising the elderly cardinal and his Uniate ideological sponsors, yellow-and-blue traitors, remnants of the SS, fascist police, UNA bandits and other fascist scum, call him no more and no less than the "Ukrainian Moses," "spokesman of the faith," and our "father of the emigré community."

What is going on here? What is the reason for such attention to the person of this elderly collaborator with Hitler and his long since degraded church?

Nobody made any secret about this. As they say, the coffer was never locked. It is simply that the Uniate and bourgeois-nationalist bosses (once again!) were attempting to play a role in conduct of psychological warfare by our ideological adversaries against the Soviet Union, a role which had previously been assigned to them by their patrons in well-known subversive services of the West. The fact is that a so-called "synod" of the UKTs was held in Rome at the end of last year -- a deliberative body under the head of the foreign remnants of the Union, in which 15 Uniate bishops from the United States, Canada, the FRG and other capitalist countries participated. This "synod" issued a "decision" to "revoke" the enactments of the Council of the Greek Catholic (Uniate) Church, which was held in L'vov almost 35 years ago. In their declaration regarding the L'vov Council, the Uniate reactionaries state without blinking an eye that the Council -- we quote from the 4 January 1981 issue of the Munich Uniate newspaper KHRYSTYYANS'KYI HOLOS -- "at which our church dissolved its sacred bond with the Roman Apostolic See, never took place." It is just that simple -- it never took place.

At the same time the L'vov Council of 1946 -- the last council of the Greek Catholic Church held under the leadership of that well-known champion of Uniatism, Protopresbyter Havriyil Kostel'nyk, who was foully murdered 2 years later by the followers of Bandera, as is well known by the authors of the above-cited declaration and their present masters, was of a broadly representative character. Ioann, Metropolitan of Kiev and Galicia and exarch of the Ukraine, Makariy, Bishop of L'vov and Ternopol', Nestor, Bishop of the Transcarpathians and L'vov, other bishops of the Russian Orthodox Church, 216 Greek Catholic priests, almost all of whom were deans, as well as 19 members of the laity took part in its deliberations. Comprehensively examining the history of the forced Brest Union of 1596, imposed upon the Ukrainian people by the Vatican and the ruling clique of Szlachta Poland, the antipopular character of Uniatism which, in the apt words of Ivan Franko, caused "infinite suffering and misfortune to all Russia," and resolutely condemning the "hatred and internecine strife" which the Union caused throughout its entire existence, the L'vov Council unanimously decreed: "To revoke the enactments of the Brest Council of 1596, to abolish the Union, to separate from the Vatican, and to return to the holy Orthodox faith of our fathers and the Russian Orthodox Church."

Assessing the significance of the resolutions of the L'vov Council, one can state that its enactments, as a consequence of which the Greek Catholic Church ceased for all time to exist on Ukrainian soil, convincingly attested to its ideological and political bankruptcy, caused by the age-old allegiance to foreign oppressors and its "own" domestic exploiters, its loyal service to Hitler's occupation forces, and the support of OUN [Association of Ukrainian Nationalists] bands. At the same time they signify that implementation of the Vatican's long-held plans to implant Catholicism in the Ukraine and Belorussia, and subsequently in Russia and the Far East, plans to utilize the Uniate Church as an outpost of the Papal See in the East, experienced total failure.

These enactments are now declared to be "null and void," "uncanonical." Strange "logic" on the part of the Messrs Slipyy and their cohorts! The unanimous decision of the 1946 Council, which was held on native soil, among the faithful, was widely

supported by the Greek Catholic believers. A Council in which more than 200 representatives of the Uniate clergy took part -- is "uncanonical" -- "there is no force of law" behind this logic.... While here we have a piece of paper which abrogates the enactment of that Council, a paper ratified by several foreign Uniate bishops, who have not set foot in the Ukraine for many years, who do not have the slightest concept of it and its people, a piece of paper which has received an official stamp without any consultation with the clergy and religious believers in the Ukraine, that is, those people to whom it is directly addressed -- is "juridically and canonically valid"!

During the years which have passed since the self-abrogation of the Union and the return of the Western Ukrainian Greek Catholics to the Russian Orthodox Church, both religious believers and clergy, in full conformity with the Constitution of the USSR and Soviet laws applying to religious denominations, have extensively enjoyed the right of freedom of conscience. "There are several hundred active Orthodox churches in my eparchy," stated Nikolay, Metropolitan of L'vov and Ternopol', in an interview with the newspaper VISTI Z UKRAYINY in July 1980. "These churches are served by approximately 700 priests.... Reunification of former Greek Catholics with the Russian Orthodox Church was that force which ensured the development of the spiritual life of the faithful. This put an end to the underhanded activities of the Jesuits, who were sowing seeds of animosity and enmity among the faithful."

Assessing the significance of the L'vov Council, the Metropolitan stated: "The faithful remember well that during the fascist invasion the Uniate hierarchy loyally served the occupation forces. As a result of this, both the faithful and the majority of the Galician clergy refused to believe the hypocritical epistles of their hierarchs and ignored their instructions. And when the western oblasts of the Ukraine were liberated from the fascists in 1944, the faithful universally declared their wish to break with the Union and reestablish spiritual unity with the Russian Orthodox Church, which was accomplished in 1946 at the L'vov Council. This constituted realization of the age-old aspiration of religious believers to return to the fold of the Orthodox Church."

The situation would seem to be quite clear. The clergy and faithful of the former Greek Catholic Church, which had abolished itself, broke ties with the Vatican, returned to Orthodoxy, and have been building their religious life together with the entire Orthodox Church. Contrary to the ridiculous stories being disseminated in the West about an alleged "restriction" of freedom of conscience and religion, religious believers in our country, including those in the western oblasts of this republic, are satisfying all their religious needs and, together with the entire Soviet people, are taking active part in this country's sociopolitical affairs, are dedicating their efforts to the cause of preserving peace on our planet. Incidentally, the existence of full freedom of religion in the USSR has been confirmed time and again both by churchmen in our country and by numerous representatives of foreign church organizations.

All this of course is also well known at the Vatican, where the provocative "synod" of the UKTs was held. And the organizers of this anti-Soviet plot evidently have other purposes in mind. Ideological saboteurs, including those garbed in robes and soutanes, carrying the social commands of the sponsors of anticommunism, are doing everything in their power to conceal the great truth about the Soviet Union, to sow seeds of distrust in the peace-seeking policies of the socialist nations, to

shake the Communist conviction of Soviet citizens, and to evoke negative, anti-government tendencies among the clergy and religious believers.

Also pursuing this aim is the hue and cry raised by certain propaganda and subversive services in the West and their Ukrainian bourgeois nationalist hirelings about the gathering of remnants of Uniatism abroad. Their aim is to deceive world public opinion and, to the accompaniment of noisy claims of "persecution of religion," to sow the poisonous seeds of religious and ethnic animosity, to evoke conflicts between religious believers and nonbelievers, and within the flock of the faithful -- to set the members of different denominations against one another. The following question did not even suggest itself to the participants in the pseudo-synod at the Vatican, who militantly proclaimed some alleged "rights" to extend their "jurisdiction to the entire Ukraine" and to establish some kind of "great Kiev-Galician metropolis," a "Kiev-Galician patriarchate," of course under Uniate dominion: what is to be done with Orthodox believers, and what will be the attitude toward such a decision, if it can be termed such, on the part of priests and bishops in the Ukraine, who long ago rejected Uniatism and who resolutely condemn the antipopular activities of the "Apostles" of union.

Such thoughts, however, apparently did not even enter the heads of the archbishops and their emigré nationalist flock, who have become accustomed to spreading hatred and employing fascistic methods of coercion and provocation. It is not mere happenstance that one of the "speakers" at the synod on the question of the "status of the Ukrainian Church in the Ukraine" was Uniate "theologian" Ivan Hryn'yokh, who for about 20 years now has held the position of "professor" at Saint Clement's Catholic University in Rome.

Just who is he? A former agent of Hitler's military intelligence service, the Abwehr, chaplain of the bloody "Nachtigall" battalion, formed by the fascists of members of OUN shortly before the attack on the USSR. As a member of this nefarious unit, he took direct part in the arrest and firing-squad execution of a large group of L'vov scholars and artists. The victims included prominent Polish writer Tadeusz Boj-Zelenski, Academicians Tseshins'kyi and Soloviy. Professors Tadeusz Ostrowski, Wlodzimierz Sieradzki, Yan Hrek, and many others. Then, together with the murderers of the Nachtigall battalion, who received the blessing of Count A. Sheptyts'kyi, then metropolitan of the Uniate Church, he went on a rampage in Zolochiv, Ternopol', Satanov, and Vinnitsa. He was awarded the Iron Cross by the fascists for diligent and faithful service to the Third Reich.

Hryn'yokh continued his espionage career after the war. He was recruited by the CIA, with which this adventurer in soutane served for several years. Today Hryn'yokh performs other roles. He is one of Slipyy's closest henchmen, a "professor" of theology, and a "leading ideologue" of the UkTs.

As is evident from materials published in the foreign Uniate-nationalist press, Slipyy, Hryn'yokh and other participants in the "synod" held at the Vatican have drawn up an "appropriate plan of action" -- shifting their subversive activities to Ukrainian soil, provocational "appeals" and "epistles," which aim at evoking anti-government actions on the part of former Uniate priests and faithful. Thus the reactionaries of the Union have once again expressed their demands for the conduct of hostile actions, ideological and political sabotage against the USSR.

Incidentally, this is nothing new. The Uniate hirelings of imperialism have long been conducting subversive activities against the Soviet nation. From the pulpit, from the pages of the bourgeois-nationalist and clerical press, and on the radio, they engage in falsifications and slander against the Soviet Union, against our republic, send into our country their emissaries who, under the guise of tourists, seek to persuade former Uniate priests and monks to commit especially dangerous crimes against the state, to gather and transmit slanderous information to the West, to spirit across the border money and other valuables intended to incite hostile activities against the Soviet state. A most recent example of this type is an unsuccessful trip to L'vovskaya Oblast, on the instructions of Slipyy, by Catholic missionary Bernardo Vincenzo, who was caught in the act of attempting to smuggle approximately 13,000 rubles into USSR, money which was to be used to stimulate anti-Soviet actions by certain former Uniates and followers of Bandera.

[26 Mar 81 p 4]

[Text] Recently, in connection with intensification of ideological attacks by the imperialists and their accomplices against the socialist world, one's attention has been drawn to the increasingly vigorous recruitment of reactionary church organizations abroad for subversive anti-Soviet activities. The apologists of anticommunism view religion on the one hand as an important means of defending capitalism, and on the other as a unique implement in the struggle against Marxist-Leninist philosophy and the principles of socialism. Accordingly, the most reactionary segment of the hierarchy of church organizations in the West is endeavoring to justify the hopes placed on religion. Closely linked with monopoly capital by economic, political and ideological interests, the church has for all practical purposes placed in the service of anticommunism all its mass information media, and in particular reactionary religious radio propaganda. The airwaves are being increasingly filled with tendentious broadcasts aimed at encouraging religious fanaticism, at transforming religion into a uniting and rallying banner against the socialist system, and preaching of anti-Sovietism and bourgeois nationalism under the concealment of religious coloration. Particular maliciousness is shown by the so-called "Ukrainian" (more accurately -- Uniate, anti-Ukrainian -- K.D.) service of the radio station "Voice of the Vatican," the "great services" of which in organizing radio broadcasts to the Ukraine were mentioned by the "fathers" of the Uniate Church abroad in the their "resolution" at the synod.

And for good reason. Ukrainian-language broadcasts from the Vatican, broadcasts prepared by dyed-in-the-wool anti-Soviets and Nazi remnants garbed in soutanes, of the ilk of I. Hryn'yokh and R. Holovats'kyy, former soldier in Hitler's army, are fully in conformity with the political and ideological credo of the Uniate traitors. Alongside religious subject matter which, incidentally, has recently been occupying an increasingly smaller place in Ukrainian-language radio broadcasts, anticommunism and anti-Soviet propaganda is openly disseminated, with gross distortion of the writings of the founders of Marxism-Leninism, resolutions of the Communist Party; the peace-seeking foreign and domestic policy of the CPSU, the economic and sociopolitical situation in this republic are falsified. In addition, these radio saboteurs praise bourgeois-nationalist ideology, and preach a sinister alliance between the cross and the trident, which was once initiated by that fascist and misanthrope, Dmitro Dontsov.

Broadcasts from the Apostolic See under the title "History of the Church in the Ukraine" glorify as heroes the fascist mercenaries of the Galizien Division, formed as a unit of the SS troops, and the bloody Bandera bands, make every effort to embellish the shameful history of the Uniate Church, and glorify the activities of such Uniate reactionaries as Kuntsevych, Sheptyts'kyy, and Voloshyn. A special place in these broadcasts is occupied by lies about the status of religion in the USSR, especially in the Ukraine, about alleged repressive actions against churchmen and about an underground or "catacomb" Uniate Church in the western oblasts of this republic, which exists only in the sick imagination of these elderly Uniates.

Soviet citizens have long been acquainted with the hypocritical antipopular activities of this handful of "apostles" of the Uniate anachronism in the West. Loyal service to the German-fascist occupation forces in robbing the civilian population and in the coercive export of young people to perform forced labor in the "Reich"; active participation in forming the "Galizien" 14th SS Division and assignment of a large group of Uniate knights of the sword to this division as chaplains for the SS officers; blasphemous benedictions to Hitler and other fascist bonzes and, at the same time, anathemas voiced on the heads of Soviet partisans and all patriots who were waging a heroic struggle against the occupation forces deep behind enemy lines; and finally, numerous cash gifts received from the Nazis for maintaining the Uniate clergy pursuant to an agreement, unprecedented in its disgracefulness, between Yosyf Slipyy and Otto Wechter, governor of the district of Galicia, finally opened the eyes of the Ukrainian people to the true treasonous countenance of the Greek Catholic hierarchy.

Another thing is also suprising -- Vatican support for the anti-Soviet exercises of the Uniate reactionaries and their nationalist followers, which has been widely publicized by the bourgeois-nationalist and clerical press, especially in recent days. The Apostolic See does not hide the fact that the "synod" of Uniate bishops was convened at the "personal wish and desire" of Pope John Paul II, and the "synods" provocational "decision" to "abrogate" the enactments of the L'vov Council is the fruit of the new policy of the conservative forces which now prevail at the Vatican.

Thus interference in the internal affairs of another country is being openly praised and encouraged. All these actions, as is well understood by the Vatican, constitute violation of Point VI of the first section of the Final Act of the Helsinki Conference, which bears the signature of a representative of the "Holy See," on the inadmissibility of "any interference, direct or indirect, individual or collective, in the domestic or external affairs of another signatory nation."

Until recently, the Vatican's attitude toward the Uniate extremists was quite restrained. Individual fairly influential officials of the "Holy See" have on more than one occasion admonished political intriguers of the Union for "failing to attend to the development of religious life," instead engaging in inciting and instigating activities, promoting the creation of an atmosphere of dissidence and animosity within the UKTs abroad. In several official documents the Vatican vigorously reproached the Uniate leaders for forming a "patriarchate" which, in the intention of the bankrupt fathers of the Union, was to expand the ecclesiastical power of Slipyy, as the latter-day "patriarch of Kiev and Galicia," "to the entire Ukraine."

And when Slipyy, contrary to the will of the Vatican, arbitrarily proclaimed himself the "patriarch Yosyf I," Pope Paul VI unequivocally censured his actions in a letter to the pretender dated 24 May 1975, and not only emphasized the "impossibility of establishing a Ukrainian patriarchate," but also reminded the forgetful cardinal about "existing canonical discipline." Pope John Paul II also at first approached the Uniate pretensions with a certain amount of caution. In an appeal addressed to the self-proclaimed patriarch dated 5 February 1980, he frankly stated that "We do not intend to extend the jurisdiction of the supreme archbishop (that is, Slipyy -- K. D.) by granting extraordinary authority beyond his territory."

A serious rebuke of the Uniate clergy abroad was leveled by Cardinal Augustine Casaroli and Vatican Secretary of State for Public Affairs Josef Del Tono in a bull addressed to Slipyy's newly appointed coadjutor, Philadelphia Uniate Archbishop Myroslav Lyubachivs'kyy, dated 27 March 1980. These high Vatican officials instructed Lyubachivs'kyy to "keep a close watch on the clergy and monks who have any connection with the eparchy of the L'vov bishop..., who because of unusual conditions are spending time outside their territory," and to watch carefully for "possible financial excesses or abuses" by the Uniate hierarchy abroad.

How does one explain the present open encouragements of new adventures against the Soviet state on the part of the Uniate clique, which has sold out entirely to circles inimical to peace and progress?

There can only be one answer to this question -- in conditions of increasing complexity of the international situation and further intensification of the aggressive policy of the United States and its NATO allies, in conditions of whipping up a militarist psychosis in the West, international reaction is seeking any opportunity to conduct anti-Soviet actions and to intensify psychological warfare against the socialist world.

There is one eloquent detail: recently reactionary circles in the West have even been enlisting the services of nationalist traitors and their Uniate spiritual mentors in the propaganda campaign against socialist Poland. In their newspapers and on the radio, carrying out the instructions of the intelligence services of the imperialist powers, they have begun praising the hostile actions of anti-socialist groups in the PPR and have been giving them provocational "advice." And things have gone further. As reported on 7 December 1980 by the Uniate KHRYSTYYANS'KYY HOLOS, a "Polish-Ukrainian scientific conference" was recently held in Munich, at the so-called "Ukrainian Free University," a conference which examined the question of establishing cooperation between the Polish and Ukrainian counterrevolutionary emigré communities. The "rector" of the Ukrainian Free University, head of the pro-fascist "Ukrainian Christian Movement," which personifies a symbiosis of the Uniate cross and the nationalist trident, Volodymyr Yaniv, who presided at this gathering (and, incidentally, had visited the Vatican prior to this, where he was received by high Vatican officials), stated to the conferees: "Our task is to create a suitable atmosphere for action by our political centers or groups." One can clearly see what this former gestapo agent had in mind (during the war Yaniv, on the instructions of Hitler's Main Imperial Security Directorate, together with "professors" from the SD and the Gestapo, "investigated" the psychological state of the inmates of fascist concentration camps and worked out "the most effective systems" of exerting moral and physical pressure on prisoners). The objective was to

unite the various emigré scum, to establish an "alliance" between traitors to People's Poland, such as the members of the archreactionary "Polonia" and the cutthroats from the notorious OUN, and to step up subversive activities both against the PPR and against the Soviet Union. And yet strange as it seems, this gathering of political corpses, according to that same KHRYSTYYANS'KYY HOLOS, received "warm greetings" from John Paul II, as well as from the Vatican's new "grey cardinal," Vladyslav Rubin, prefect of the Eastern Congregation.

Courting the bourgeois Polish reactionary emigré community and their new patrons in Rome, the Uniate leaders proposed the task of "clearing the way" for anticommunist cooperation with Polish antisocialist organizations in the West and creating the requisite "preconditions" for such cooperation. In connection with this voices are heard in the Uniate-nationalist press, calling for "reexamining one's position" regarding the past history of the Polish and Ukrainian peoples, proposing "rejection of the extremes of the historical approach of the Sienkiewicz or Haydamak type." As a certain O. Zelenets'kyy wrote in KHRYSTYYANS'KYY HOLOS in December of last year, "the Polish oppression of the times of the old Republic, which is often the line of emphasis in the works of Ukrainian historians," was really not so bad after all. "For," he writes, "during that same 'oppression' (quotations are O. Zelenets'-kyy's) the Mohylyanska Academy flourished, and the corvée labor from which our peasants fled was child's play in comparison with involuntary serfdom...."

Zelenets'kyy also proposes a reexamination of attitude toward events on Polish and Ukrainian soil during World War II, when the Bandera cutthroats, guided by the instructions of their bosses in the SD and Gestapo, ruthlessly destroyed entire villages, especially in the Kholm area, in Volhynia and Galicia, murdering and burning alive in their huts and churches thousands of innocent Polish peasants, including the elderly, women and children.

The disgraceful fuss being raised by Messrs Zelenets'kyy, Slipyy, Yaniv and other supporters of fascism about the Polish-Ukrainian past cannot be called anything other than sacrilege. The friendship between the Polish and Ukrainian peoples, just as the friendship between the Polish people and the entire Soviet people, was born, strengthened and became an immutable force in the common struggle against the exploiters, in the stormy years of revolutionary battles, in the victorious struggle of the people against Hitler's occupation forces. In the struggle for this great friendship, the peoples of the USSR and Poland were always on the same side of the barricades, while those who are today so "solicitous" about cooperation with Polish antisocialist circles were always on the other side of the barricades, together with the mortal enemies of the Poles and Soviet citizens.

It is evident from the above that some people in the Vatican continue to view the Uniate hierarchy, just as during the time of Pope Benedict XV and his successors Pius XI and Pius XII, as an instrument of anti-Soviet intrigues, as a unique clan of obedient executors of the will of the Papacy who, under the appearance of so-called "missionary competition," are to ensure the penetration of Catholicism eastward.

If somebody in the Vatican links his plans for new attacks against Marxist-Leninist ideology and the socialist system with support for Hitler's anointed from the so-called UKTs and dissemination of Slipyy's fairy tales about a special "emissary

role" of Uniates abroad in the cause of converting "the entire East to the universal Christian Church," he is deeply in error. And although every effort is being made to camouflage and conceal such plans, this does not alter their essence. The openly anti-Soviet nature of such plans attests again and again to the fact that reactionary clerical leaders, in conditions of increasing international tension, have adopted a policy of aggressive utilization of religion as a means of "spiritual erosion of socialism," to incite religious believers, to create a so-called "religious opposition" to the socialist system.

In spite of a widely publicized repudiation of a direct policy of crude attacks on the theory and practice of Marxism-Leninism and attempts by the official Vatican to conceal its anticommunist position with religious terminology, the real thrust of the Vatican's present political policy course is also indicated by the fact that in the 2 years of his pontificate John Paul II, who has time and again advocated more aggressive penetration by clerical ideology into the socialist countries, has not uttered a single word in condemnation of U.S. imperialism and aggressive militarist policy, which has led to the present aggravation of the world situation. The fact is that silence can be fairly eloquent.

And one is particularly dismayed by the official Vatican attitude toward the Uniate religious extremists, many of whom have long since dedicated their lives to forces hostile to the Soviet people. In one of his most recent statements, according to the semiofficial Vatican newspaper OSSERVATORE ROMANO, the Pope even called the Uniates who have encamped in Rome his "own people."

And if this is the case, then one must include among his "own people" the above-mentioned "professor" Ivan Hryn'yokh, whose hands are stained with the innocent blood of L'vov scholars, and "doctor of theology" Ivan Muzychka, and Petr Stetsyuk, assistant editor of the libelous sheet VISTI Z RYMU, and Stefan Mudryy, "rector" of the Uniate Ecclesiastical Seminary, persons who, when serving in the sinister Galizien SS division, took part in punitive operations, the victims of whom included hundreds of peaceful citizens, plus many other victims!

As is apparent, international reaction, as well as some people in the Vatican, are endeavoring to enlist former members of the SS, bandits, and chaplains of Hitler's Abwehr units in an even noisier "holy campaign" against communism, to participation in a "crusade" into the East, a policy which has long since been condemned by history. However, the more the Hryn'yokhs, Muzychkas, Slipys and other of the Nazi annointed try to please their present masters, the more they and religion are discredited in the eyes of religious believers and progressive people throughout the world.

Placing stakes on these wretched ghosts of the past, emerging from under yesterday's fascist standards, is a fruitless endeavor.

REGIONAL

'MOLLA NASRADDIN' ANNIVERSARY MARKED IN SOUTHERN AZERBAIJAN

Baku ADABIYYAT VA INJASANAT in Azeri 1 May 81 p 8

[Article by SIRUS: "What Are 75 Years..."; material in slantlines printed in boldface]

[Text] "The change of the Russian government is now known to the entire world.

"The story, in short, is this: some time ago a group of tyrants gathered in one place, sat down and decided they would not allow society to grow or breathe. Finally, it so happened that the moans and groans of the oppressed rose to the heavens.

"Then times changed; the wheel turned round: they cast the Padishah from his throne and arrested his ministers.

"Our Muslim society consists of a number of classes. For some of these, the present revolution was a Spring, but, frankly speaking, for others it was a black day.

"There were some of our bureaucrats who, when they went to the mosque once a year when the Padishah was named, wanted no contact between themselves and the Muslims who were in the House of Allah. Now they regret that the Padishah of the poor has orphaned these miserable ones.

"Take our bemedalled akhunds /Shi'ite clergy/. What will these deprived ones do?

These lines which we have taken from the pamphlet "Congratulations" which was included in the 9 March 17 issue of Jalil Mammadguluzada's MOLLA NASRADDIN have been said in different parts of the world from the October revolution to the present as the shahs, emperors, kings and monarchs have fallen one after the other. (At one time they predominated in the entire world; now they can be counted on the fingers; soon one will not even be able to count the counters.) And we do not have to go very far--how appropriate these words are to the recent events in our neighbor Iran! (MOLLA NASRADDIN was not unaware of events in Iran in its own time). Because it is appropriate, one of the first press organs published

in the Azeri language after the victory of the revolution in Iran--the 12th issue of YOLDASH /Comrade/ magazine--included "Congratulations" from beginning to end and wrote underneath it "At the beginning, put Iran in the place of Russia."

Fantastic that MOLLA NASRADDIN created an article which inspires anew by only changing one word after 62 years! A thousand thanks for this kind of farsightedness, logic and truth! By Allah, we are making no mistake when every kind of people rejoices in and praises such a magazine. Because of it, we praise and enjoy MOLLA NASRADDIN without second thoughts.

The revival of MOLLA NASRADDIN after 75 years, its reappearance and publication is connected with this feeling of joy. Only very rarely does felicity and good fortune of this magnitude fall to any of the press organs on the face of the earth.

Time has shown that the laughter of MOLLA NASRADDIN, a masterwork of our press, was the key to truth in its time. And what are 75 years for basic truth?!

CSO: 1810/147

REGIONAL

MIRZA IBRAGIMOV DESCRIBES MODERN ROLE OF 'MOLLA NASRADDIN'

Baku KOMMUNIST in Azeri 7 May 81 p 4

[Article by Mirza Ibragimov, Peoples Writer: "I Came To You Saying..."]

[Text] The people of our republic have made preparations to celebrate the 75th anniversary of the appearance of the first issue of the wellknown magazine MOLLA NASRADDIN. Seventy-five years ago a torch flamed on the horizons of Azerbaijan as a result of the 1905 revolution which shook bourgeois-feudal tyranny, tsarist oppression, and the darkness of ignorance and fanaticism to the roots in such a way that no corner of the social and spiritual life of the society was uninfluenced by the brilliant rays of that torch. This torch was the satirical magazine MOLLA NASRADDIN. Its fiery intellect illuminated all that had become antiquated or decadent in every open and secret sphere of life blocking the progress and development of the people, and it exposed and burned out all the flaws.

The critical target of MOLLA NASRADDIN, if we may quote the words of its Chief Editor, our great writer Jalil Mammadguluzada, "was the Eastern darkness and Eastern tyranny, the tyranny of shahs and sultans...it was the preservation in the darkness of ignorance of every kind of hypocrisy in a valley of secrecy, and the society of thousands of this kind of insects"; it was the beings crushed under tyranny and exploitation. MOLLA NASRADDIN also put American, English and German imperialism--the merciless enemy of Eastern peoples--under a sharp and killing fire.

The magazine was the active defender of workers and farmers. It helped the revolutionary movement of the masses by its progressive activity. It conducted an impassioned struggle for the freedom and felicity of the people. It is no accident that MOLLA NASRADDIN, praising the Soviet government of Azerbaijan, wrote "this is what old MOLLA NASRADDIN wanted."

The social and literary movement of MOLLA NASRADDIN deeply influenced the esthetic, ethical and social ideas of the Azerbaijani people in the 20th century, and created fertile ground for the victory of new illuminating ideas and the populism of socialist realism.

The broad marking of MOLLA NASRADDIN's jubilee by the society today is a further manifestation of the Leninist concern of the party and government for our cultural heritage.

CSO: 1810/146

REGIONAL

AZERBAIJANI-WORLD LITERARY RELATIONS WEAK

Baku ADABIYYAT VA INJASANAT in Azeri 15 May 81 p 6

[Article by Arif Gajyyev, director of literary relations section of Nizami Institute of Literature, dr. philological sci., professor: "Problems of Our Literary Relations"]

[Text] Today literary relations are at the general center of attention. Scientific and creative conferences are devoted to them; they have been turned into the topic of "Round Tables" in newspapers and magazines; the number of dissertations and monographs about them is growing; literary historians, theoreticians and critics are writing about them.

Literary relations, as always, are at the center of attention. In general, there is no such science of literature among our scholars that they might have turned to the question of literary relations in any specific form. It is known that for many years the majority of our scholars were occupied primarily with Russian-Azerbaijani literary relations, nor has this interest now waned. In this sector we have many specialists and a good deal of scientific books. In the realm of Azerbaijani-Georgian, Azerbaijani-Armenian, Azerbaijani-Baltic and Azerbaijani-Daghestani literary relations we have a number of researchers. Also, a number of dissertations have been written about Azerbaijani-German and Azerbaijani-English literary relations and have been defended. In other fields one can come across articles on the relationship of Azerbaijan to the Uzbek, Ukrainian, Belorussian, Tatar and Turkmen literatures. These are definite achievements of Azerbaijani literary scholarship in the field of literary relations.

But a precise definition of their value is necessary. "Literary relations" have a broad interpretation. Included within this is a "relationship," and two dissimilar events. It is more logical and precise to call the former literary-cultural relations between different countries and peoples. These literary-cultural relations find their expression in different dekadas, in personal and social meetings of writers, in the translation of literary works and their dissemination to other peoples, in jubilee speeches about national writers, in data in the periodical press, etc. The latter, in the concrete scientific meaning of the word, is in the complex and diverse ways and manners of the esthetic-creative relations of national literatures--their mutual influence and utilization, one by the other. For example, the creative influence of Nizami Gandzhavi on Goethe, Navai or Jami, or even, in the experience of the Azerbaijani writers of the '20 and 30's, the role of

M. Gorkiy and V. Mayakovskiy on the formation and realization of the principles of socialist realism.

One must note that Azerbaijani literary studies up to and including today are basically concerned with literary-cultural relations. Literary-esthetic creative relations have not been a specific research target. It was often spoken of, its existence was demonstrated but it was never generalized in its broadest form, its theoretical aspect. Nevertheless, this question is one of the most actual problems standing before Azerbaijani literary studies at the present stage.

At the All-Union Creative Conference of Writers--"The Friendship of Peoples is the Friendship of Literatures"--Comrade G. A. Aliyev, Candidate Member of the Politburo of the CPSU Central Committee and First Secretary of the AzCP Central Committee demonstrated especially the actuality of studying literary relations primarily as a process of literary-esthetic relations. "Literary studies and literary criticism have an important role in achieving the duties placed before the writers. In the realm of reflecting the friendship of fraternal peoples and the process of enrichment of national literatures in terms of mutual influence and reciprocity, Soviet literary studies has done basic research on the experience of our prose and poetry. But even more work must be done. It concerns drawing out even further and clarifying the general legitimacy of the international development of the unified and multinational Soviet literature, and activating this legitimacy in the life of the separate national literatures in a concrete manner. We consider that literary relations in our republic must do a lot of work in this regard."

In these words of Comrade G. A. Aliyev there is no expression of reproach to the name of Azerbaijani scholars and critics. In this epoch of developed socialism the position of literary-esthetic relations has been clearly and precisely defined. Accordingly, Comrade G. A. Aliyev's report constitutes a complete program of action for us for the next ten years.

In truth, up to now literary relations have occupied Azerbaijani literary studies only from the point of view of literary-cultural connections, and only in their historical aspects. It suffices to show that in the last five years more than twenty monographs have been published on literary relations, the same number of dissertations has been written all of which directed towards history and the past. Nevertheless, there are good, capable examples of Soviet scholarship. One can point to the many years of productive activity of L. Timofeyev, K. Lomidze, Z. Kedrina, M. Parkhomenko, A. Ovcharenko, L. Novichenko, Y. Surovtsev, R. Bikmahammadov and others in the field of studying and generalizing about the complex and rich process of mutual relations and influence of dozens of national literatures, including Azerbaijani literature.

Basically, one type of scholarly research has been formed in the field of literary relations in our republic: collecting, systematizing and commenting on facts and events of literary-cultural connections--the scholarly-bibliographical and scholarly-'chronological' type.

But literary relations also demand another parallel method--the method of theoretical, comparative, typological research and generalization. To study the esthetic embodiment of the friendship of peoples is, no doubt, difficult. But the time also

demands research on mutual esthetic-literary relations and the interchange of literatures as well as their generalization into a theoretical framework. At the contemporary level the basic position of Azerbaijani literary studies has been precisely defined in the party document: to do research on "achievements and tendencies of the process of mutual influence and interchange of national literatures," "the general legitimacy of the international development of the unique and multinational Soviet literature," "the concrete embodiment of this legitimacy in the lives of different national literatures"--in a word, in its embodiment in the life of our Azerbaijani literature.

The friendship of literatures, an organic characteristics of Azerbaijani literature, comes from the time of Khagani and Nizami. This idea occupies a fundamental place in the works of M. Sh. Vazeh, M. F. Akhundov, M. A. Sabir, J. Mammadguluzada, G. Javid, N. Narimanov and Y. V. Chamanzaminli. This idea, as a national literary tradition, was passed on to our literature after the revolution, which enriched our Soviet patriotism and socialist internationalism. The subject of the friendship of peoples found a brilliant expression in the works of young writers like J. Jabbarly, S. Vurghun, M. Huseyn, M. Rahim, R. Rza, S. Rustem and M. Ibragimov, and later acquired new aspects in the works of I. Afandiyev, I. Gasymov, S. Valiyev, H. Abbaszada, B. Vahabzada, Nabi Khazri, Anar Rustem and Magsud Ibragimbayov and other poets and writers. Undoubtedly, one can study deeply the characteristics of this concept of Azerbaijani literature as an organic component of the multinational Soviet literature.

Certainly the international development of Azerbaijani literature is not only limited by the expression of friendly and fraternal feelings of the Soviet peoples.

In the current of All-Union ideational-esthetic research many events have developed and emerged in Azerbaijani prose, poetry and dramaturgy. The role and participation of literary-esthetic relations in this productive process is undoubted. For example, in the development of our "urban," "rural," "Lyric" and "way of life" prose, in the broadening of the general humanitarian content and problematics of our poetry, in dramaturgical innovations, in the creation of our works of "esthetic mythology," in utilizing the rich artistic arsenal of folklore, etc. But experience shows that, as a result of the complex forms of All-Union creative relations, our literary studies and literary criticism have, in many cases, found it difficult to give an operative, successful analysis and objective evaluation of the innovations emerging from Azerbaijani literature.

Today the participation of Azerbaijani writers in the enrichment of the multinational Soviet literature is not being studied to the necessary extent. In the All-Union literary context many questions of the living experience of our writers strike the eye only in a few scattered critical notes and reviews; in very few cases are the works of writers of the younger generation related to All-Union literary events.

Of course, it is necessary to study literary-cultural and literary-esthetic relations, facts and their reasons, the past and present situation of literary relations. But the uncoordinated development of different types of scholarly research, the constant return to the same question, the insufficient attention given to other fields of literary relations, the weak interest in theoretical generalizations, the inability to evaluate Azerbaijani literary events which have been

worked up and emerged from experience according to All-Union criteria, the lack of specialized, forward-looking "relationist" cadres—all these cast a negative influence on the general situation of Azerbaijani literary studies which are, in the broadest sense, literary relations.

The time has come to think about grouping together the scholarly-creative forces and relating them to this work. One must define the general strength of our scholars so that we can draw up a working plan for all kinds of problems and clarify how they should be analyzed profitably and how we should train young scientific researchers in the study of literary relations.

In our opinion, the Nizami Literature Institute of the AzSSR Academy of Sciences and its Literary Relations Section can play a definite coordinating role in this important scientific-social work.

Now there are three scholarly groups which study the relationships of Azerbaijani literature with Russian literature, other national languages of the USSR, and European literatures. In the future it has been planned to create a group for Azerbaijani-Eastern literary relations. The complex subjects and problems which will be included in the books which will emerge from the series "History and Theoretical Problems of the Contemporary Experience of Literary Relations" have been defined as an obligation for the groups studying them. Last year, a book from the same series was published by "Elm" press—"Azerbaijani-Russian Literary Relations in the 1960s: Mutual Utilization, Generalization, Uniqueness."

If there are no scholarly creative forces, the best plan remains a plan. Now our forces are few. Because of this, there must be cooperation between the literary scholars working in this field at the Kirov Azerbaijan State University, the M. F. Akhundov Azerbaijan Pedagogical Institute, the V. I. Lenin Azerbaijan Pedagogical Institute, the Nizami Museum of Literature and other institutions. There is a compelling need for scientific forces from other union republics and foreign countries to be attracted to this. As a result, a strong need to relate and unify scholarly research on literary relations is felt in the republic. In our opinion the time has come to hold a scientific conference of republic scholars devoted to the current problems of literary relations. In taking the active steps in this direction, the coordinating council for the problems of the "Law of Development of World Literature" of the AzSSR Academy of Sciences can give straightforward and immediate help.

CSO: 1810/152

REGIONAL

LATE AZERBAIJANI POET ON SOUTHERN AZERBAIJAN

Baku ADABIYYAT VA INJASANAT in Azeri 29 May 81 pp 4, 6

[Rasul Rza: "Bygone Days"]

[Text] The struggle of the peoples of the East, specifically Iran, against colonialism and imperialism for freedom and the subject of Southern Azerbaijan occupy an important place in Rasul Rza's legacy. The poet, from one of his first works on Southern Azerbaijan--the poem "Hilal" written at the beginning of the '40s--to his last poems always bore these difficult problems in his heart and, consequently, expressed them in his work. Rasul Rza, who was often in Iran during the war, directed the filming of the documentary "The Other Side of the Araz." In 1945-1946 he was chief editor of the monthly magazine AZARBAYJAN which was published in Azeri in the Arabic script and acquainted the Iranian reader with life in our country and with the historic achievements gained by our people under the Soviet system.

The Iranian readers are well acquainted with the poetic works of Rasul Rza. His poetry has been published often in Azeri and Farsi. Seven of Rasul Rza's poems "From the Syrian Notebook" were included in one of the more recent issues of INGILAB YOLUNDA which is published in Azeri in Tehran. A pity that the author himself could not see this issue. Professor Abbas Zamanov--Rasul Rza's friend from the front--received the issue on the day the poet was taken to the hospital; on April 1st he closed his eyes forever.

The article we are presenting to the reader is definitely related to Southern Azerbaijan. This article by Rasul Rza was broadcast by the Foreign Broadcasts Desk of Baku Radio on 27 April 1980. Certain characteristics of the article--the biographical data, the comparison of Azerbaijani cultural in the pre-revolutionary and Soviet period, fragments of poems well known to Soviet readers--are connected to this.

Now that Rasul Rza has passed from our midst, this article represents a kind of last word of the poet, a testament to the people "of one language but a different fate"; at the same time, it communicates the hopes, desires and beliefs nourished in his heart to the end of his life.

I lived with my family in a small country town called Gochyay. When my father died I was five. My mother gathered my four sisters and me to her and told us interesting stories. My mother had a poetic nature. She was not literate; essentially she knew how to read but no one had ever taught her to write. My father wrote down my mother's impromptu poems. Some of the poems still survive.

A poem she wrote to my oldest sister, Kubra, began this way:

My daughter, study science; to be without science is bad.
So, be not without science, my child; come, relax.
If they try to tie you to your cradle,
Break the rope; if it remains, it will hurt you terribly.

Our family was an intellectual family. Three notebooks of poetry and short stories by my uncle Mammad Huseyn, who died in the '30s, still remain.

My sisters studied in school and walked around without the veil. In prerevolutionary Azerbaijan of 1920 in Gochyay there was only one school and two or three institutions run by mullahs. The number of those studying was very small. No more than 15-20 percent of the people of Northern Azerbaijan were literate. One could count the schools in the countryside on one hand. Book publication was very limited. The poetry of our greatest figures--Fuzuli, Vagif, Natavan, Seyid Azim and Sabir--circulated orally. Only rarely were their works printed. There was no state publishing house for the Azeri language. Newspapers and magazines in our native language, Azeri, did not appear regularly. Our national language was so filled with Farsi and Arabic words that the broad popular masses could not even begin to think about reading some of the poets. The works of Nizami who was born and lived in Gandzha (present-day Kirovobad) and who created immortal works, Khagani who was born in the village of Malham in Shamakhy, the poetess from Ganja Mohsati khanyim, Nasimi who wrote in Arabic, Farsi and Azeri, and a number of other classical poets were rarely found. Occasionally they were known to a few people from memoirs, compilations or in manuscript form. After 1920 Azerbaijani poets and writers whose names I have mentioned or omitted were published frequently in large printings, and the people heard the voices of their ancestors coming in over the centuries.

Songs and epics played an important role in preserving the beauty and purity of the language. There were unforgettable great poets writing in pure Azeri--Vagif, Vidadi, Zakir, Natavan, Seyid Azim, Bahar Shirvani and later Alakbar Sabir from Shamakhy. The simple poems written by Sabir about Iran, Turkey and other Eastern countries were printed in the famous satirical journal MOLLA NASRADDIN and other periodicals. But these publications were very limited. Sabir's anthology of poetry, the "Hophopnama," was only published by A. Sahhat after the death of the great poet.

Language is the wealth of a nation and its signature on the page of life.

One can take the land from a people; one can depredate its wealth and state, but it will not lose its national wealth, it remains a nation. But if you take away the language of a nation, that nation loses its national character. The mother tongue is the spiritual wealth, soul, blood and repute of a nation. The struggle for a national language is the struggle for a nation's identity. And this struggle does not oppose or insult the language of other peoples.

Many magazines and journals appeared periodically in Baku. They were published with a very small circulation or only sporadically. They were quickly closed down by the press censor or were closed because of material need.

The scientific, educational and cultural development of the Azerbaijani people, who possess an ancient and great cultural history, was on a hard and difficult track.

Only after April 1920 when the development and progress of national culture in Soviet Azerbaijan, especially of the Azeri language, was stressed, did it develop quickly. Hundreds of new schools were opened. Dozens of higher schools and research institutes were created and scientific institutions began to function. The Azerbaijan Academy of Sciences was organized and textbooks and scientific works were published with printings of a hundred thousand. A flourishing period of ancient Azerbaijani literature began. Today, Azerbaijan is a country of total literacy. There are dozens of peoples' theaters in rural regions outside of Baku. Ever newer industrial cities were created and asphalt roads stretch thousands of kilometers to the cities and villages of the republic. New industrial cities like Sumgait, Mingachar, Dashkesan, Ali Bayramly and Stepanakert were created. Ancient Gandzha became the second great industrial and cultural city of the republic.

Today hundreds of thousand of Azerbaijani children are being educated in elementary, middle and higher schools, institutes and research centers. Every year hundreds of Azerbaijanis get higher education in Moscow, Leningrad and other great cities, and work in scientific administrations and industrial institutions.

The number of foreign students studying in Azerbaijan--in Baku and Gandzha--increases from year to year. Among these are hundreds of young men and women from the Asian, African and American continents. They return to their fatherlands as highly qualified engineers, doctors, agronomists and technicians with the higher education they have received here.

Our republic, which had imported the most basic industrial goods from other cities in the country or from foreign countries roughly some ten years ago, now sells goods manufactured in Baku or other cities to close to a hundred foreign countries.

Today Azerbaijan has trade, scientific and cultural relations with a number of foreign countries. In the historical days of 1941, on the day that the Great Patriotic War began, tens of thousand of Azerbaijani men and women went to the merciless battle fronts against the fascist occupiers, and wrote unforgettable pages of courage in the chronicle of skill and bravery of the Soviet people. In

this hitherto inconceivable struggle which lasted 1,418 days Baku workers and Azerbaijani villagers fought shoulder to shoulder with other Soviet peoples and demonstrated miracles of work. Baku guaranteed the fuel to the airplanes, tanks and vehicles of the Soviet military which was extended along a front from the Baltic to the Black Sea in the first days of the war. In the factories of Baku tanks, machine guns, projectiles, ammunition and iron parts were manufactured. Soviet women from Azerbaijan and other nations replaced their husbands and sons and brothers and sisters who had gone to battle, to the front, at the work benches, in factories and on oil rigs. The hardships and difficulties of war significantly increased the unity of will of the Soviet peoples.

Foreign journalists coming to Azerbaijan today are amazed when they see what work miracles the people of Azerbaijan, who lived in such poverty for 40 years, have accomplished.

What they have created in Soviet Azerbaijan in art and literature is virtually legendary. Today the voice of Azerbaijani poetry is heard in hundreds of countries. The finest examples of Azerbaijani literature have been published in the most widely spread, most developed languages of the world. The best examples of Azerbaijani poetry have been given in a number of languages of India, Burma, in the languages of Indonesia, in European languages, in Farsi and Arabic, in America and Canada. The Azeri language is among the ranks of the most progressive languages of the world.

Azerbaijani music, which has an ancient history, has undergone a great development in the last 50 or 60 years. The immortal melodies of Uzeyir bey are heard in a number of concert halls of the peoples of the world. His famous musical comedy "Arshyn Mal Alan" ['Buying a Couple of Feet of Land'] has been filmed and won fame in our country and a number of others.

The works of Azerbaijani painters and sculptors have been displayed in exhibitions traveling from country to country.

One can say with special pleasure that Azerbaijani women have won great fame in art, as in all other sectors. Today's descendants of the Mohsatis, the Heyran khanyms, the Natavans and the Kaminas--the Azerbaijani poets and writers--have joined their voice to the inspired victorious voice of general Soviet literature. We Azerbaijanis know the great representatives of science, art and literature of other countries while appreciating our own great artistic and scientific prominence. We remember with love and esteem the spiritual resources and immortal works they have given to humanity.

Along with the art heroes of other world peoples we know and love the immortal geniuses of the people of Iran--Firdawsi, Khayyam and Sa'di--and we read them in Azeri. We love, as interpreters of the heart of our people--"one in language, separate in fate"--Sabir's artistic colleagues Mo'juz, Saib Tabrizi, Shah Ismayyl Khatai who wrote in Farsi and Azeri, and Heyran khanyms and we always preserve their memories.

Today, we know by heart the flaming verses of the great master Shahriyar, the burning lines of Sahand. We cherished the children of Southern Azerbaijan who fell into disrepute in the difficult days of the Shah's tyranny as we did our own. The Azeri-speaking sons and daughters from Southern Azerbaijan like Balash Azeroghlu, Madina Gulgun, Sohrab Tahir, Hokuma Bulluri and Ali Tudae are an inseparable part of our contemporary poetry.

And I, also, have not a few outraged, sad memories of Southern Azerbaijani soil. In 1944 and 1945 I was often in Southern Azerbaijan. I saw the joyful days of Tabriz. I heard its sad news with a sorrowful heart.

A scene I saw in Maragha, an ancient center of learning in Azerbaijan, is still before my eyes. The ruins of the ancient observatory told tales of misery and sorrow about the shahist regime. The grave of Sheykh Safi which I saw in old Ardebil was also an embittering view. Five sides of the tomb had been ploughed under--a memento of the struggle of a great people, the Azerbaijani people; the sorrowful remains of the silver sepulcher violated by enemies of the people, the empty niches like eyes carved into the walls--it was an angry accusation against the shahist regime.

The cities and towns of Southern Azerbaijan, alive with stimulating enthusiasm in those years, with love, hope and aspirations, had been painted in blood by the bloody hands of the Shah's army of Iranian reaction. But it was impossible to stem the people's struggle for freedom, to turn back the wheel of history.

Today the brave sons and daughters of Southern Azerbaijan along with democratic forces of all Iran are conducting a struggle for a new life, for national freedom, for a new spring on Iranian soil. When I was in Tabriz I wrote a lyric prose poem called "Gozal Dost" [Beautiful Friend]. Somewhat earlier I had written a poem with the same name about the teacher Hilal who was hanged from a tall tree by the shahist regime in front of his mother's eyes because he fought for freedom. Influenced by my trip to Southern Azerbaijan and Tabriz, I wrote my poem about the Fortress of Ark, and my poems "Tabrizim" [My Tabriz] and "Tabrizli Dostuma" [To My Tabriz Friend].

The roads of Tabriz
are engraved within me.
I might have been like smoke
rising from a burning mountain.
If I do not hope,
there is no longing in the hearts.
If there is none,
my hope were weak.

While in Tabriz I strolled along its handsome boulevards, and I saw the famous Blue Mosque, places connected with the name of the great Khiyabani, and finally the legendary Ark Fortress. The unforgettable past of this fortress and its brave history awakened new poetic feelings within me. This influence and these feelings were turned into lines of poetry and I included them in my books.

Tabriz and the longing for it have made me uncomfortable for years. Anxiety about the brilliant days of this ancient country always live within me like an aching heart. Today, full of hopes and desires, the time has come. Tabriz and all the people of Southern Azerbaijan are determined to heal the wounds from the shahist tyranny. I believe in the happy days of old Tabriz and sincerely praise every new successful day.

CSO: 1810/151

REGIONAL

AZERBAIJAN CP PRESERVES CULTURAL HERITAGE

Baku KOMMUNIST in Azeri 21 May 81 p 1

[Lead editorial: "Concern for the Cultural Heritage"]

[Text] In the still tense days for the young Soviet republic when the Civil War was raging, in a speech to representatives of the 3rd Congress of the Union of Communist Youth of Russia V. I. Lenin said: "One can be a communist only when your mind is enriched by knowing all the resources prepared by mankind." V. I. Lenin defended the progressive culture of peoples and the creative work of prominent literary people and artists by the adherence to knowledge special to the basic Marxist, and taught how to preserve it and make use of this valuable heritage in the work of building a new society. Based on the brilliant claims of the leader, the Communist Party always considers literature to be a great intellectual treasury which enriches the spiritual resources of the people, unites millions under the progressive ideas of its period, defends the interests of the broad popular masses and nourishes it with appropriate concern.

One of the most brilliant manifestations of both party and popular concern relates to the legacy of Azeri literary classics. With feelings of great pride and deep gratitude, Comrade G. A. Aliyev, candidate member of the Politburo CC CPSU and first secretary of the CC AzCP, declared in his report on the occasion of the 60th anniversary of the establishment of the Soviet government in Azerbaijan and the founding of the Communist Party that "the Soviet government drew the people of Azerbaijan into a stimulating process of independent historical creativity. The dialectics of the process were such that, together with opening up a broad road to a communist future for the people, it also returned to them a historical past. The Azeri people, after taking its destiny into its own hands, took possession of the rich classical spiritual legacy created by earlier generations and interpreted and restored its own history. The Soviet government not only assured the nationalization of material resources, but also of spiritual resources."

"The works of incomparable artists like Khagani, Nizami, Fuzuli, Nasimi, Vagif, M. F. Akhundov, Sabir, J. Mammadguluzada, J. Jabbarly and S. Vurghun who even today cast light like brilliant stars in the firmament of world literature have been disseminated even more widely among our own connoisseur people, and their immortal art shines with a new color and depth. The jubilees of a number of these artists have been turned into a celebration of Lenin's national policy."

Foreign guests who came to the 600th jubilee of the great humanist of the middle ages, Nasimi, whose poetry is unique in its respect and honor for the human personality, were amazed when they saw his inspired books printed in different languages in Baku and Moscow, the magnificent sculptures bringing Nasimi's proud shape to life, the new rayon boulevards bearing his honorable name and the scope of the research conducted in the Azeri language at the Nasimi Linguistics Institute.

Much time has gone by in the two years since the acceptance of the special decree of the CC AzCP "On Measures to Improve the Study, Publication and Dissemination of the Literary Heritage of Azerbaijan's Great Poet and Thinker, Nizami Gandzhavi." The Central Committee had defined a series of broad measures to satisfy the spiritual need for Nizami's legacy in a full and multi-faceted manner. The "Nizami Commission" which was set up at the Azerbaijan SSR Academy of Sciences in line with this decree brought together interesting work done in the fields of preparing a critical text of the "Khamsa," its translation and publication in different languages, research into the period, life and work of the great poet, and the eternalization of his memory. At this time, readers received a souvenir publication of the poet's lyrics and close to ten scientific works on Nizami in Azeri and Russian. Hundreds of poetry enthusiasts regularly come to hear reports of scholars doing research on the classical heritage at the lectures of the "Nizami Lectureship" which was formed at the museum bearing the brilliant poet's name. The meeting of the International Poets' Council with artists from every republic in the USSR and a number of foreign countries who came to the All-Union Writers Conference in Baku with the theme "The Friendship of Peoples Is the Friendship of Literatures" was yet another expression of the great respect nourished for poetry and writing not only in Azerbaijan and our Soviet Fatherland, but in the entire world.

Today, in the capital of Azerbaijan and in other cities and rayons there are broad and handsome streets, boulevards, kolkhozes, sovkhoses, scientific research institutes and cultural centers which are honored by the names of the great masters of words. Statues are being erected to each one of the major poets and writers on the most beautiful streetcorners of Baku.

The marking of the 75th anniversary of the publication of the first issue of the magazine MOLLÄ NÄSRÄDDIN is a new manifestation of the party's concern for the cultural heritage. This magazine, born in the currents of the 1905-1907 revolution was, as J. Mammadguluzada said, "created by its own time." MOLLÄ NÄSRÄDDIN, which played an important role in the social history of Azerbaijan, criticized backwardness, ignorance and fanaticism, shook the pillars of local landlords, bourgeoisie and tsarism by coming out against social and national tyranny, against which it struck merciless and satirical blows. The satirical traditions of MOLLÄ NÄSRÄDDIN are being continued successfully in literature and pages of the periodical press.

As L. I. Brezhnev said in the course of his report at the 26th Congress of the CPSU, "Our material and spiritual possibilities for an even fuller development of the personality are vast and, in the future, will increase even further." In attaining a full and multi-faceted development of the personality, which always stands at the center of attention of our party, and guaranteeing a more diverse and richer spiritual life of society, the past brilliant examples of the classical literary legacy also play a great role along with contemporary works of literature

and art. While the logical way of resolving the important problems of the contemporary literary process was shown in his report to the 26th Congress of the CPSU, a concrete stance for the struggle against manifestations lacking in ideas and vague in Weltanschauung was also defined at the same time as the action of historical events and literary personages were evaluated. Undoubtedly the documents of the 26th Party Congress will inspire our scholars to write the multi-volume "Literary History of Azerbaijan" from the historical point of view on the basis of even more exact criteria and on a high scientific level, and to bring to the Soviet readers--the worthy heirs of the literary tradition--the 20 volume series "The Library of the Literature of Azerbaijan" along with other republic publications.

The classical literary heritage of the Azerbaijani people is rich with philosophical examples fraught with feelings of faithfulness to man, the Fatherland, love of honest work and the friendship of peoples as well as revolutionary works written against the socio-spiritual fetters of a society created for exploitation. Along with this, V. I. Lenin teaches that it is not enough to preserve the heritage. There is no doubt that the writers of Azerbaijan, inspired by the decrees and directives of the 26th Congress of the CPSU and the 30th Congress of the AzCP, will develop the valuable traditions of the classical heritage even further, create new significant works singing of building joyful communism, and further enrich the treasury of the multi-national Soviet literature.

CSO: 1810/150

REGIONAL

'PSEUDO-MULLAHS' SHORTCOMINGS IN ATHEISTIC PROPAGANDA NOTED

Ashkhabad SOVET TURKMENISTANY in Turkmen 27 May 81 p 2

[Article by B. G. Bayramov: "Atheistic Propaganda Must Be To the Point"]

[Text] There was a rayon meeting of ideological workers in the Sakarchägä house of culture. At the meeting Ch. Nazarlyev, first secretary of the TCP rayon, gave a report. As made known by the reporter and others who spoke, the party rayon and primary party organizations are taking a number of measures to educate the workers in the spirit of communism.

In the short time which has passed since the 26th Congress of the CPSU the TCP rayon and primary party organizations have done a lot of work in activating ideological and political education work.

Basic attention at the meeting was given to the continuing shortcomings in conducting atheistic propaganda in an appropriate and militant manner. The rayon party organization has weakened the attention given this extremely important sector of ideological work recently. As a result, the number of those among the population observing harmful remnants of the past and belonging to a network of religion has begun to increase, and the path has been opened to apathy in implanting new progressive traditions.

The propagandizing of the Islamic religion by lying religious believers and pseudo-mullahs in the rayon is going on more than ever. Participants at the meeting brought up the names of some of them and discussed the bad works they are doing.

Khudayberdi Omakov, born in the village of Chashgyn in the rayon and now living at Ashkhabad Street 2 in the rayon center is put forth as a great mullah. But, who is this man? When Kh. Omakov was working as a cashier at the "Road of Socialism" kolkhoz in Bayramaly rayon he was imprisoned for theft. He was released in 1954. Until 1959 he did not work anywhere. Then he worked as a bookkeeper at the Kemine Oblast Drama Theater in Mary. Later, he left his tracks in a number of administrations. Because he drank vodka excessively, he was fired wherever he went. Now he receives a pension of 120 rubles a month. Finding this too little, he set out to be a mullah.

Kh. Omakov found some friends. He attracted Gylych Ataev, a history teacher at the No 6 rayon middle school and a member of the CPSU. He is a man who, earlier, had held responsible positions in the TCP raykom and later worked as a kolkhoz chairman. He has higher education. What can we say about a thinking man who joins the spider web of a drunken, lying, criminal pseudo-mullah with roughly 7 years of schooling?

"Such false mullahs are continuing to pull the wool over the eyes of the population with their rascality. Were not the teachers working with Gylych Ataev, or the school direction, or the party organization aware that he was shaming the great reputation of the Soviet teacher by entering into this lie? They were well aware of it, but were powerless to say anything to him. And the rayon leadership is hardly unaware of the lying movements of the pseudo-mullahs. In other words, the ideological workers, communists and Komsomol are not conducting atheistic propaganda in a militant manner," heatedly said Orazgeldi Ovezov, pensioner and member of the council of elders of the Poltoratskiy kolkhoz.

Mammet Charyev (also called Mammet Mullah) from the "Communism" kolkhoz of the rayon, Guljumar Matjan who lives in the Shatlyk settlement and a number of others are involved in spreading the religious world-view among the population.

It is a distressing fact that among Soviet teachers one runs across those who fanatically believe in religion, who view women with a feudal eye, who walk around drunk, who are consumed with greed—who are, in fact, alienated from our society. Some teachers in the No 6 middle school in the rayon are teaching how to read the Koran by means of a book called "Elementary Course in the Arabic Language." At the rayon meeting of ideological workers the raising of such questions in the report was very strange indeed. However, a fact is a fact.

"Gurt Gulkhanov, a teacher at the No 7 middle school of the rayon, who has higher education and is the father of four children, always walks around drunk and goes to work in a drunken state. He always insults his wife, beats her, tortures her, and does not even refrain from pointing a knife at her. While the school direction, the party organization and the kolkhoz leadership know about this situation they are taking no significant steps. Finally, Khallygozel Gulkhanova, who was suffering, went to court. There are also other teachers who should stand before the court for such bad habits. A. Batyrov, director of the rayon peoples education section and who plays the role of middleman at court, is in favor of calling them in for a strong reeducation and, in extreme cases, firing them from their teaching duties," said T. Atdaev, the rayon peoples judge.

Agakhan Batyrov, director of the rayon peoples education section, also spoke at the meeting. Listening to his words, one gets the feeling that the rayon peoples education section has no responsibilities for ideological and political education among the teachers.

M. Bekjaev, Hero of Socialist Labor and pensioner, devoted his speech to implanting new, contemporary traditions. He spoke about the new ceremonies.

"There are bards who adorn feasts by singing many religious songs. One can point to Shirmyrat Gurbanov, a teacher at the No 9 middle school in the "Communism" kolkhoz, and Pashagulu Gurmanov, a chauffeur at the Kirov kolkhoz," said M. Bekjaev.

Plays on scientific atheism have been dropped from the stage of the peoples theater in the rayon.

At the meeting broad-ranging ideas were exchanged on conducting scientific atheism in a militant and appropriate manner among the population.

CSO: 1810/148

REGIONAL

ACTIVITIES OF FALSE MULLAH REPORTED, CRITICIZED

Ashkhabad SOVET TURKMENISTANY in Turkmen 31 May 81 p 4

[Article by T. Gongurov and S. Guljanov: "Garja Mullah Exceeds All Bounds"]

[Text] The crowd gathered at the oilworkers' club in Gumdag was large. Among them were workers, engineers and technicians, representatives of the intelligentsia, old people and housewives. The reason for the meeting was Amanberdi Arazov, an operator for the "Gumdagnebit" Oil and Gas Extraction Administration who, as it is said among the people, also calls himself Garja Mullah.

Let's acquaint ourselves with A. Arazov's biography and what he has done. Amanberdi Arazov, who was born in the village of Chaloyuk in Äsenguly Rayon, is 44 years old--not very old. This person, who studied in a Soviet school for a total of seven years and never even saw the shadow of a medrese, has begun to think himself omniscient.

Beginning from the time that he studied the namaz and various other prayers he began to take part in religious ceremonies. Thus, his name Garja Mullah began to pass from mouth to mouth. This helped to broaden his standing. He enters into the confidence of religious believers not only in Gumdag, but also in the Äsenguly region.

Additionally, A. Arazov also finds it possible to use state transportation in going to distant villages to conduct religious ceremonies. In November 1979 he used a car from the 3010 Cargo Auto Transport warehouse in order to go to Äsenguly Rayon with such an objective. Chauffeur A. Akhmedov fully confesses that he drove him there. This pseudo-mullah made use of the same "honor" in going to Chalyuk village in Äsenguly Rayon on 22-23 November of last year.

A. Arazov's request to have a telephone installed in his home was also satisfied so he could practise his "mullah-hood." Otherwise, there is a long waiting list of those wanting telephones in the Gumdag settlement. Among these there are those who especially need one, even invalids from the fatherland war. As can be seen, Garja Mullah's prestige is great among some good-hearted responsible workers.

With all this, A. Arazov--or Garja Mullah--considers himself to be one of the most authoritative of religious representatives. Not viewing the work he does as enough, he then exceeds all bounds. He gathers some believers in his home,

and what does he tell them about religious traditions? They believe in Garja Mullah's advice; among those in his circle are Tüver Amanov, a worker at the Guyjuk Drilling Administration, Aknammet Melikov, an operator at the "Gundagnebit" Oil and Gas Extraction Administration, Gurban Jepbarov, a chief mechanic at the Gundag Technological Transport Administration, the unemployed Annammet Tächgulyev and others. Garja Mullah also gives religious lessons to some believers in the village of Shakhman in Asenguly Rayon.

Garja Mullah is not only limited to giving advice on conducting religious traditions to those around him. He is also occupied in listening to talks given by foreign radio stations in his home. Special attention is given to programs in the Turkmen language. He has the listeners hear religious sermons and slanderous statements about our country. Thus, he poisons the minds of religious men.

Yes, Garja Mullah exceeds all bounds. He does not refrain from giving amulets and charms to some believers. He attempted to cast a spell on the sick daughter of a shepherd who had come in from Shakhman in Asenguly Rayon to the home of G. Kurenov, a senior mechanic at the Gundag Technological Transport Administration. But it did not work.

The pseudo-mullah's movements are nothing other than illegal and alien to the society. When the goods of the deceased are divided up, he cries out with greed and takes a share for himself. Such a situation occurred when the last possessions of the late brother of A. Amanberdieva, who lives in Gundag, were divided up.

According to the pseudo-mullah Amanberdi Arazov's colleagues, he only makes use of his work as an operator as a screen. The profits collected from his work as a mullah are excessive. Perhaps so that he can build a house or get a car.

Under the veil of religion, the lies to sate his greed have an influence among those few entwined in the web of religion. Thinking people and society reject them. The last meeting connected to Garja Mullah proved this. Fellow villagers and work colleagues talked openly about his intrigues, told him that he had lost contact with the masses and advised him to get on the right road.

"Only a lot of work brings prestige to a man. I have been working as an operator now for more than thirty years. I have been awarded the Lenin medal. I was elected a deputy to the Turkmenistan SSR Supreme Soviet, and have participated as a delegate at the 25th Congress of the CPSU and the 21st and 22nd Congress of the TCP. I have a good life. I advise Garja Mullah to live the same way," said oilworker Kh. Khangulyev in his speech.

The speeches of M. Bayramova, director of extra-curricular education of the settlements No 6 middle school, the doctor N. Artykova and others were also influential. All of them called upon the population not to believe in any kind of religious traditions, charms or talismans. They cited the example of calling a mullah to read to a sick girl and the fact that this was useless. In short, the speakers castigated those who consider themselves religious representatives, pseudo-mullahs and folk-healers considering themselves to be omniscient.

At the meeting they called on the pseudo-mullah Amanberdi Arazov to speak in front of the masses. Although he recognized that he was isolated from society, he has still made no effort to abandon this illegal movement. Perhaps he is thinking about it. Only time will tell.

There is something else we should say about this question. Had the social organization or the leadership of the "Gumdagnebit" Oil and Gas Extraction Administration where A. Arazov works felt their responsibility, this would not have gone this far.

In a place functioning differently he would have been helped and given a better way. Whenever he wished, he left work and was guaranteed transportation. This permitted him to extend his reputation as a mullah, and finally caused him to exceed the limits.

Basically, it is necessary to improve atheistic education conducted among the workers and the level of political education and mass agitation work according to the demands of the 26th Congress of the CPSU and the 22nd Congress of the TCP. Local party and soviet organizations must think about this.

CSO: 1810/149

REGIONAL

IMPROVING LEGAL, SOCIAL WORK WITH MINORS

Vilnius TIESA [TRUTH] in Lithuanian 3 Jun 81 p 1

[Article released by ELTA, the Lithuanian news agency: "More Attention to Juveniles"]

[Text] The 26th CPSU Congress emphasized that the formation of a new man is one of the most important tasks in creating a communist society. In educating the younger generation, work with adolescents is especially crucial and complicated. Questions concerning the effectiveness of the education of minors and the struggle against violations of law and order were discussed at the scientific and practical republic-level conference in Vilnius. It was organized by the Commission on Minors of the Lithuanian SSR's Council of Ministers, the Pedagogical Scientific Research Institute, and the Court Examination Scientific Research Institute.

The conference began with introductory remarks by L. Diržinskaitė, vice-chairman of the Presidium of the Lithuanian SSR's Supreme Soviet. Papers were read by union and republic scholars, jurists and educators.

It was noted that close cooperation among family, school and society is especially important during the adolescent period.

The upbringing of minors requires especially great attention, sensitivity, patience, pedagogic tact, and concrete and effective daily work, which has to encompass all organizational, economic, ideological-political, and legal educational means. It was stressed at the conference that the republic's town and rayon Commissions on Minors and Youth Employment have accomplished a great deal in the areas of youth education and crime prevention. The commissions cooperate closely with the families schools and work collectives of children who are disciplinary problems. In turn, ties between schools and places of employment are getting stronger and vocational orientation is improving.

At the conference, attention was focused on the necessity to identify in a timely manner families which neglect their children, to improve the pedagogic education of parents, to organize activities for them at their places of work more frequently, to enhance the role of guardians of young industrial workers, and to strive that work collectives frequently organize common activities for parents and children, especially on holidays and during the summer.

The conference adopted methodological recommendations for ministries and departments concerned with the education of minors.

The conference was attended by A. Rimkus, minister of education of the Lithuanian SSR, and other leading party and government functionaries.

9723

CSO: 1809/6

REGIONAL

SIZE OF LITHUANIAN FAMILIES, INCENTIVES FOR INCREASING NUMBER OF CHILDREN DISCUSSED

Vilnius TIESA [TRUTH] in Lithuanian 11 Jun 81 p 2

[Article by Antanas Merčaitis, assistant director of the LiSSR State Planning Committee's National Economy Planning and Economics Institute, and Siasys Vaitekūnas, docent at the V. Kapsukas Vilnius State University: "Questions of Social Development --How Many Children in a Family?"]

[Text] The demographic situation in our country is distinctly regional. 1970 and 1979 census data show that the population is growing most rapidly in Tajikistan, Uzbekistan, Turkmenia, Kirghizia, Armenia and Azerbaijan. The population is growing most slowly in the RSFSR, Ukraine, Belorussia, Latvia, Estonia and Georgia. The population increase in the Lithuanian SSR conforms to the USSR average.

Our republic's population increase stems from two sources: natural growth, or the difference between births and deaths, and migration, or the difference between those who settle in the republic and those who leave it. Most of the population increase consists of natural population increase.

The greatest natural population increase in Soviet Lithuania was in 1960--40,874. With longer lives, an aging population, and for certain other reasons, in recent years mortality has increased somewhat, and, together with a somewhat lower birth rate, this has hastened a decrease in the rate of natural growth. In 1980 the natural population increase was 15,759 (a decrease of 2.6 compared with 1960).

Such a change in the natural increase, especially the birth rate, has serious economic and social consequences. In the present five-year planning period, the increase in able-bodied workers is already declining significantly. The state and society cannot live and develop without a full-blooded younger generation.

The present low birth rate, apparently, will create a corresponding wave of fewer births in 18-20 years, and then even fewer children would be born than now, which would begin to threaten even the simple maintenance of the population level.

Many demographic specialists who study problems related to the birth rate admit that under present conditions the number of children in a family depends not only on a family's standard of living, but also the degree to which the standard of living conforms to expectations. It is known that the expectations of different

families are different. For example, the same income per family member and the same housing conditions seem good to one family, mediocre to another, and unsatisfactory to a third.

To raise and educate a child is not easy. However, the family that does not want children is rare. Almost all families have or want to have a first child. This is evidenced not only by statistical data, but also by special demographic research. The need to have a second child, and even more so a third one, often comes into conflict with other family needs. This is evident in statistical data: three or more children in a family occur ever less frequently. Thus, in 1960, firstborns and secondborns comprised 70.4% of all births, while in 1979 the figure was 82.7%, reaching 89.7% in towns. That is why there is no doubt that families with 1-2 children predominate in our republic.

In practical terms, it is impossible to say how many children a specific family should have; there are as many answers as families. But at the same time it is possible to say that one child per family is too little: that is a hardship for the parents, the child himself, and society. Without touching the first two aspects, we stress that from the point of view of society, one or two children per family does not guarantee what is most important--reproduction of the population on a large scale. Taking into consideration that some women do not marry and some families have no children, demographers estimate that 250 children should be born to every 100 married women. This guarantees a simple reproduction of the population. For growth to occur there should be a greater number of births. Thus a third child should also be awaited and desired by families.

What should be done so that families would feel a need to have not only a first, but also a second and third child? For this a more active demographic policy which would encourage the birth rate is necessary.

The 26th CPSU Congress clarified the direction of a demographic policy for the near future. It was made more specific in the CPSU Central Committee and USSR Council of Ministers resolution, "Concerning State Aid Measures To Increase the Size of Families with Children."

First of all, this document aims at the coordination of social and family efforts in bringing up children, and urges the creation of more favorable conditions for mothers to bring up and take care of their children in the first years of their life. From 1981, there will be a gradual introduction of partially paid leave to take care of infants up to the age of one. In our republic, the payment for this leave will be 35 rubles per month. Later, in the 12th five-year planning period, this type of leave will be both lengthened and better paid.

Of course, this measure will divert a certain proportion of women from production. Advance preparations have to be made for this, especially in production organizations. This is a real problem, because working women will have the right to take additional unpaid leave to take care of a child until he is 1 1/2, and, in the future, 2 years old.

Conditions will be created for women to participate in social production at the same time as they are raising children. The practice of shortening the work day

or work week for women will have to be more widely and flexibly applied, and bringing work home will have to be more widely practice. Even earlier, numerous privileges were provided for women, but enterprises and organizations have not yet created the favorable conditions necessary to make use of them.

It is no secret that a sick child cannot always manage to get well and recover his strength in just one week. Returned to day care, such a child soon gets sick again, and the mother has to absent herself from work a second time. The established regulation that paid leave to tend a sick child is extended to 14 days will help improve children's health; on the other hand, women will be less frequently diverted from production to tend sick children.

Over 140,000 children attend preschool childcare centers in our republic. In the 11th and 12th five-year planning periods, the network of such establishments will continue to be expanded and they will be provided with qualified personnel. In the present planning period, nutrition expenditures for preschool establishments will increase on an average of 10-15%.

Direct financial aid to families in the form of various benefits occupies an important place in the demographic policies of all countries. Such benefits are also in effect in our country: a single-payment subsidy is paid at the birth of the third and each subsequent child, and monthly allowances are granted from the fourth child on. But wages rise, while the amount of the subsidies does not change. That is why their significance has declined greatly. In 1974, benefits were introduced for families with children whose income was not over 50 rubles per month per family member. In order to increase the number of families receiving aid, while encouraging the births of second and third children, a single-payment grant of 50 rubles for working mothers at the birth of a first child and 100 rubles for a second and third child is being introduced during the present planning period. All present benefits for fourth and subsequent children are left intact. Such a system of state aid is established for the first time and it stresses a clear demographic purpose: the encouragement of births of second and third children.

Separate mention should be made of other measures directed at young families which also affect the birth rate positively. For the first time, newlyweds will be granted very significant privileges in receiving state housing or building private or cooperative houses and apartments. Beginning with the 11th planning period, a regulation will gradually be enacted to enable newlyweds (up to 30 years of age and marrying for the first time) to receive at least a separate room, and for those who give birth to a child within three years, a one-room apartment.

Old-age pension supplements will be granted to women who raise a larger number of children. The enactment of a system of measures to enhance the health of pregnant women and children is foreseen. Trade, food services and other services will be improved so that women could more easily combine socially useful work and work at home with motherhood.

Without a doubt, the system of these measures will continue to improve. However, the state-created system should be supplemented by support for families with children on the part of the republic's amalgamations, enterprises, collective farms, state farms, and organizations.

It is also important to expand demographic research which would explain not only the reasons for and consequences of specific demographic situations, but would also analyze the effectiveness of demographic policy measures.

REGIONAL

RUSSIFICATION OF KIRGHIZ INFANT'S NAME UPSETS PARENTS

Frunze SOVETSKAYA KIRGIZIYA in Russian 11 Jul 81 p 4

[Article: "You Cannot Believe Your Eyes"]

[Text] When Yashar Levand ogly learned that his wife had given birth to a daughter, he embraced the first passerby like a relative.

"I have a daughter. Imagine, a daughter! Her hair is mine and so are her eyes. She is one of us...! A Levand ogly!"

The young father's happiness could only be made more complete by the speedy home-coming of his wife and child. However....

"Do not be in such a hurry," a physician in the maternity ward told Yashar. "This event, this addition to your family, has to be registered. A birth certificate has to be written up for your daughter, and tomorrow we will turn the infant and her document over to you."

And this is what happened. When the happy father signed his wife and daughter out of the maternity home, he also received the birth certificate. The parents were so busy with their child that they did not have a chance to look the document over in the hospital. When they came home they began to read it and could not believe their eyes: The daughter's surname was not theirs, but Levendova. The wife was so upset she even started to cry, and Yashar angrily banged the table with his fist.

"Now what is going on here.... My passport is clearly and beautifully inscribed Yashar Levand ogly. Yours also clearly states that you are Seira Levand. But our daughter has been called Levendova. What is wrong with the people in the registry office? Can they read and write? Are they playing a trick on us?"

We expect the personnel of the Kyzyl-Kiya Registry Office, which is where all of this happened, to answer these questions.

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CSO: 1800/803

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DATE FILMED

20 Aug. 1981